ABHINAVAGUPTA'S Commentary on the Bhagavad Gita

Gītārtha Saṁgraha



Translated from Sanskrit
with Introduction and Notes by

Boris Marjanovic

INDICA

ABHINAVAGUPTA'S Commentary on the Bhagavad Gita

Gītārtha-saṁgraha

Translated from Sanskrit
with Introduction and Notes by

Boris Marjanovic

Preface by
Pt. Hemendranath Chakravarti

Foreword by
Bettina Bäumer

INDICA

Cover illustration: *The Bhagavad Gita*. Miniature from Orissa

2nd edition published in 2004 by

Indica Books
D 40/18 Godowlia
Varanasi - 221 001 (U.P.)
India
Email: indicabooks@satyam.net.in

ISBN: 81-86569-44-8

Printed in India by First Impression, New Delhi
011-22484045, 09811224048

CONTENTS

PREFACE

Gitārtha-Saṁgraha, a little-known commentary on the Bhagavad Gītā is presented to the reader in English translation for the first time in India. Though Arvind Sharma translated the text in English earlier, his translation is incomplete and not widely available in India. Prabha Devi, a lady scholar closely associated with the revered Swami Lakshmanjoo of Srinagar, Kashmir, translated it into Hindi. Swami Lakshmanjoo had been immersed in the traditional lineage of Śaiva doctrine as it was in its heyday of vigour and success. Swami Lakshmanjoo was fully aware of its spiritual subtlety and philosophical excellence of thought. By the will of Śiva, the Divine, a tradition of Śaiva doctrine descended on earth and was fostered and nourished by numerous schools of the land. Lakshmanjoo belonged to this unbroken line of tradition and Prabha Devi, one of his favorite devotees received oral instruction from Swami-jee himself.

The Gītā commentary of Śrī Abhinavagupta was made available in Sanskrit, along with several other commentaries, by Nirnaya Sagar Press, Bombay, many years before. In addition to that, Swami Lakshmanjoo also brought out another Sanskrit edition of Gitārtha-Saṁgraha from Chowkhamba Vidya Bhavan almost 70 years ago (1933), which has become very rare. It is a very happy and heartening occasion that Gitārtha-Saṁgraha, and its English translation, is now being published and will thus be made available for scholars and students.

There are many commentaries on the Bhagavad Gītā text. Most of them follow the tradition laid down by the great Śaṁkarācārya, with emphasis on non-duality and on Brahman, the only Truth. While Abhinava's sole intention was on divinisation and transmutation of knowable objects into consciousness. This was done with the idea not to deny the divinity of the external world, but to accept everything existing in this world as being composed of consciousness.

When the Bhagavad Gītā is studied in the light of other commentaries, the seeker's heart does not attain perfect fullness of satisfaction because here and there some hidden meanings remain out of sight; hence Śrī Abhinava states, "Though a good number of commentators interpreted the Bhagavad Gītā extensively, yet my effort is proper to bring into light the hidden meanings contained herein." (*Maṅgala* verse 5)

One remarkable peculiarity of Śrī Abhinava's style of writing was to include a condensed verse called *saṁgraha* after the completion of each chapter. The purpose of this verse was to help the reader understand the ideas expressed in that particular chapter. Abhinava gives the meaning of the word *saṁgraha* in a very interesting way. He writes:

Samyag gṛhyate — niscīyate 'neneti saṁgraha: — upāyaḥ |
tenopāyena tatpadam abhidhāsyẹ —
upāyāmatra satatābhyāsāya vakse || (8:11)

"*Saṁgraha* means the means by which anything is determined. It is nothing but a means. I shall tell about that state by means of this *upāya*. In this context, I shall talk about the means for continuous practice."

Śrī Abhinava used to add *saṁgraha* verses in most of his compositions, like Tantrasāra, Dhanvālokalocana and Abhinavabhārati. The role of which is to bring a compact unity among all the statements. In one of his *saṁgraha* verses in Gītārtha-saṁgraha we find the glorious view of the all-inclusive immanence of the Lord Divine; when realised the aspirant experiences that there is no such state, either within or without, where He does not shine. (chapter 8:11)

The Kashmiri recension of the Bhagavad Gītā is different at many places from other Gītā recensions. Before Abhinavagupta, Rāmakaṇṭha commented on the Bhagavad Gītā elaborately, emphasizing the importance of *jñana-karma-samuccayavāda*, the doctrine which gives equal importance to both knowledge and action. For Śrī Abhinava also knowledge and action are not two different things. He writes: "The Lord who is consciousness — whose supreme nature is light, bliss and freedom — expresses

Himself in the entire series of creation, maintenance and dissolution. Even then, He does not lose anything as a result of this expansion — it is nothing but the state of agent, apart from which there is no question of doership. In the absence of that what are these actions? This being absent, with whom would be the result? Here the word *karma* means action and the result indeed is the result of action. For example, the movement of the stick and the wheel of the potter is not different from the very nature of the potter, and the action is not created by the jar for it (the action) is included in consciousness. Therefore, the conscious Lord indeed shines in different forms. Therefore, the existence of actions and their results as separated from the Divine is untenable. The Lord Himself shines as consciousness with his aspects as knowledge (*dṛk*) and action (*kriyā*). Action and knowledge are not two distinct entities, but combined create a whole. (5: 14)

Abhinavagupta was a great genius not only in the sphere of Śaivism, but was through and through a saintly soul bearing a very keen insight which had reached the heart of truth. Whatever he touched turned into gold, whether it was a commentary on the Dhanvaloka of Ānandavardhana or a commentary on the Nāṭyaśāstra of Bharata. He became an accomplished scholar of eminence and rose to the height of Sadguru, the real guru leading seekers to attain the beatitude of the Divine.

His works are many, and among them Gitārtha-Saṁgraha is an important one. Many scholars are not well acquainted with the beauty and flavour of the Gitārtha-Saṁgraha. Therefore, it is a very happy occasion that Boris Marjanovic has taken upon himself the job of translating this text with right earnestness in order to focus to the point what he has found in Śrī Abhinava's composition, maintaining unity of thought (*ekavākyatā*) from the beginning to the end. I thank him for his strenuous effort and hope that the Great Divine may bring success in his life.

Pandit Hemendranath Chakravarti

FOREWORD

Abhinavagupta, undoubtedly the greatest genius of India in the fields of philosophy, aesthetics, poetics, dramaturgy, Tantra and mysticism, is being rediscovered only in the last few decades. Although several scholars, in India and abroad, are engaged in studying his works, it is surprising that there are still few translations available [1]. Important texts still await a thorough study and translation. In this situation, the present work by Boris Marjanovic is a welcome step to fill this gap and to make available to a wider readership an important text: Abhinavagupta's commentary on the Bhagavad Gītā.

Besides a thorough knowledge of Sanskrit and Indian philosophy, the study and translation of Abhinavagupta's texts requires another qualification to understand their real meaning: an initiation into and practice of the spiritual tradition of Kashmir Shaivism. Abhinavagupta himself stresses this point time and again, and his great reverence and indebtedness to his teachers as well as his graceful attitude to his disciples for whom he is writing shows the importance of the continuity of the mystical lineage.

As a Śaiva, Abhinavagupta was not obliged to write commentaries on the *prasthānatraya* as Vedāntins did: Upaniṣads, Bhagavad Gītā and Brahma Sūtra. Though he quotes some Upaniṣadic passages here and there in his works, he does not elaborate anywhere on the Upaniṣads. What then prompted him to write a commentary, or rather a summary of the essential meaning of the Bhagavad Gītā? He himself gives sufficient reasons in this very commentary of his purpose, his intention and his unique understanding of this popular text. Inspired by his teachers, particularly Bhūtirāja, and requested by his disciples, especially Loṭaka (see summary verses of this book

[1] To mention especially the Italian traslation of the Tantrāloka by R. Gnoli, the French translation of some chapters of Tantrāloka by L. Silburn and A. Padoux, the English translation of Parātrīśikā Vivaraṇa by Jaideva Singh, and the German translation of Tantrasāra and Stotras by B. Bäumer.

at the end of chapter 18), Abhinavagupta explains that his predecessors who commented on the Bhagavad Gītā did not understand its secret or esoteric meaning (*tadgūḍhārtha-prakāśanamātra...*, 18,2). He does not want to repeat the interpretations of his predecessors, such as Bhaṭṭa Bhāskara, and does not comment on the verses where the meaning of the text is obvious. For this very reason, he did not comment on each and every verse of the Gītā's text. He is concerned with the essence of the teaching (cp. 18,63), which is supreme non-duality (*paramādvaita*), and which can neither be satisfactorily explained by the dry philosophical system of Sāṁkhya (18,67), nor Vedānta. He clearly states in his interpretation of 18,63 that the knowledge taught by Śrī Kṛṣṇa to Arjuna is more esoteric than Vedānta (*guhyāt-vedāntādapi guhyam*). It is because the author was concerned with the essence of the Gītā and not with its commonly understood meaning that the commentary is called *arthasaṁgraha*, and neither *bhāṣya* nor *ṭīkā*.

But what is this esoteric meaning? To give only a few examples: When in chapter 4 a kind of *prāṇāyāma* is taught, and it is said that *prāṇa* is offered into *apāna*, and also *apāna* is offered into *prāṇa* (verses 29-30), Abhinavagupta does not only give the yogic interpretation, where *prāṇa* in the form of primordial sound (*nāda*) is rising through the subtle centers of the yogic body, but he also gives a secret practice of initiation, where the *apāna* (inhaling breath) of the disciple is made to enter the *prāṇa* (exhaling breath) of the guru. In this process, both guru and disciple attain liberation. Similarly, the different kinds of sacrifice are explained as an offering into the fire of one-pointedness, which is also interpreted in the light of a practice described in the Vijñana Bhairava: "This fire of one-pointedness, which is insatiated, is lit by right knowledge. The purport is that they grasp objects either (really) enjoyed or imagined by a one-pointed mind, while at the same time they turn away from all other objects." (4:27-28). By these esoteric interpretations in the light of Kashmir Shaivism, the Gītā reveals a new dimension of spiritual practice or yoga.

The great merit of the present translation of Abhinavagupta's "Summary of the (real and secret) meaning of the Bhagavad Gītā" lies in the following: First, it includes the text and translation of the

Kashmiri version of the Bhagavad Gītā, which at places differs from the one commented upon by Śaṅkara. Besides, it brings out the specific meanings in the context of Kashmir Shaiva philosophy and Yoga, without being influenced by Sāṁkhya or Vedānta. The translation and explanatory notes show a deep understanding of Kashmir Shaiva metaphysics and Yoga, thus standing out in contrast to an earlier translation by Arvind Sharma [2]. Arvind Sharma's study and translation lacks an understanding of Kashmir Shaivism and therefore often misses the point. For example, A. Sharma's translation of the same commentary (4:29-32) is confused and uncertain, because the traditional approach of Trika yoga is lacking. However, since Abhinavagupta himself has stated that it is not useful to point out the mistakes of other scholars, I am not attempting a comparison between the two translations.

Abhinavagupta reveals the implications of the secret teachings of the Bhagavad Gītā, which he calls a "great medicine":

"Here I will stop revealing this secret because of the fear of saying too much and clearly revealing this secret. Although this verse (4,31) contains the highest secret, it can still be revealed to those whose elements are balanced by means of the great medicine in the form of tradition handed down by respected teachers when pleased by the service and deep devotion of their disciples."

In the same context he proceeds: "In regard to this verse, other commentators have offered different commentaries. Their explanations and the explanation of my teachers should be analyzed by good-hearted scholars. What could be accomplished by pointing out the mistakes of others? " (page 126)

The present work will fulfill an important role because it presents an original interpretation of the Bhagavad Gītā in the light of Kashmir Shaivism. It will also be inspiring for anyone interested in the practice of the secret yoga of the Gītā.

Bettina Bäumer
Varanasi, 10th January 2002

---

[2] See Bibliography.

I dedicate this book
to my family

Acknowledgments

I wish to express my deep gratitude to Prof. Shri Narayana Mishra and Pandit Hemendranath Chakravarti with whom I read this and many other texts. Prof. Mishra is a scholar of the highest caliber and a dedicated teacher. His unique ability to express abstruse śāstric ideas in a perfectly clear manner and his giving heart as a teacher leave no question unanswered. Pandit Chakravarti possesses deep insight into the secrets of Kashmir Shaivism and Tantras in general. His knowledge and his emphasis on the spiritual aspect of Kashmir Shaivism have had a profound impact on me. I can only hope that the forces who govern human destinies will keep me close to these two great scholars. I also want to offer special thanks to Maharishi Mahesh Yogi who helped me to get established on the path of knowledge and enabled me to have sufficient experience to read and understand books of this kind. I owe a special thanks to Prof. Bettina Bäumer for taking time out of her busy schedule to read this translation and offer her advise and suggestions. I also owe acknowledgment to Alvaro Enterria of Indica Books for his encouragement, help, and his decision to publish this book. Finally I want to express appreciation to my wife Kyung-Hwa Ro for her support and understanding for what I chose to do.

INTRODUCTION

The study of Sanskrit and Indian Philosophy has been a lifelong aspiration for me. From the very beginning, I attempted to give the same importance to both intellectual understanding and the experience that comes as the result of practice.

Ever since I 'discovered' Abhinavagupta as a graduate student at the University of Iowa, I felt an urge to understand, absorb and internalize his teachings. I was attracted by the lucidity and subtlety of his thought. His ability to clearly and in few words bring to the point all the depth of the spiritual experience is unsurpassed. His words made the innermost core of my being stir in its attempt to recognize itself. However, from the outset I was faced with the difficulties in studying Abhinavagupta and Kashmir Shaiva philosophy as a whole.

First of all, most of Abhinavagupta's works remain untranslated, and reading the original texts requires much more than a knowledge of Sanskrit. It requires knowledge of the basics of all the six systems of Indian philosophy, Buddhism, Tantra, etc. Second, Abhinavagupta's writings are large and extraordinarily complex; therefore their comprehension is not only dependent on the intellectual understanding of the philosophical system, but also on the experience which comes as a result of the practice of Yoga. Abhinavagupta makes this point clear in most of his writings. Here in *Gitārtha-saṁgraha* he writes:

> These two paths can be known by adopting the practice of internal *yoga*. This is not the place however, to go on explaining this point in detail, as this would greatly increase the volume of this book. It is enough to say that all the external divisions of time belong to the sphere of internal time (*ābhyantara kāla*). In order to understand this one needs to practice *yoga*. (8:27)

I first came to Varanasi in 1996. At that time, I familiarized myself with the city and also started taking Sanskrit classes with teachers who emphasized the traditional method of teaching. It was then that I realized the vast opportunities found in this city for anyone interested in studying Indian philosophy or Sanskrit. Immediately after that experience, I moved to Varanasi and immersed myself in study of the *śāstras* with the great pandits of this ancient city of learning. This book is the product of that study and is meant for both scholars and spiritual seekers alike. My sincere hope is that this translation will help those interested in the subject get a clearer understanding of the *Gītā* text as well as Abhinavagupta as a scholar and yogin.

The text of Gītārtha-Saṁgraha

At the outset I want to point out that this translation of the Gītā text will differ in places from other English translations. The reason for this is that the Kashmiri recension of the Bhagavad Gītā used by Abhinavagupta in his commentary differs from other available recensions. First of all, the Kashmiri recension contains fifteen additional verses. Some of the more interesting additional verses can be found in Chapter 2, verses 11 and 50, and in Chapter 3, verses 38-42. In addition to that, a great number of verses found in the Kashmiri recension partly differ from the vulgate or the critical editions. The reader is advised to pay close attention to these differences, as sometimes they significantly alter the meaning of the entire verse. Furthermore, in my translation of the Gītā verses, I closely followed Abhinavagupta's commentary and the meanings that he assigned to different words and expressions. Therefore, my English translation will at places be significantly different from other English translations, even when the Sanskrit text is identical in both recensions.

In his book ABHINAVAGUPTA (p. 60), K.C. Pandey rightly points out that the reader of this commentary should be familiar with at least some of the main principles of Kashmir Shaiva philosophy in order to follow the ideas presented by Abhinavagupta. The following pages are meant for the easier understanding of those unfamiliar with the Kashmir Shaiva philosophical system.

Important Kashmir Shaiva principles found in Abhinavagupta's Commentary on the Bhagavad Gītā

The nature of the highest reality in Kashmir Shaivism

According to Kashmir Shaivism, the highest reality is *prakāśavimarśamaya*. The light (*prakāśa*) aspect of the highest reality is the pure light of consciousness, which is beyond creation. However, at the same time, *prakāśa* is present on each and every level of the manifested creation. *Vimarśa* is the consciousness, the self-awareness of that light through which it remains aware of itself on every level of its creation. For her existence, *vimarśa* is not dependent on anything outside of herself. Therefore, she possesses absolute freedom, and in this respect she is also referred to as *svātantrya*. In the process of expansion of consciousness, i.e. creation, *vimarśa* gives rise to *icchā*, *jñāna* and *kriyāśaktis*, which in turn bring creation into existence. Therefore, according to Kashmir Shaivism this universe is real and not an illusion as thought by Advaita Vedānta. This is one of the main differences between Kashmir Shaivism and Advaita Vedānta. Swami Lakshmanjoo explains the difference between the two systems:

> Vedānta holds that this universe is untrue, unreal. It does not really exist. It is only the creation of illusion (*māyā*). Concerning this point Kashmir Shaivism argues that if Lord Śiva is real then how could an unreal substance come out from something that is real. If Lord Śiva is real then His creation is also real. Why should it be said that Lord Śiva is real and His creation is an illusion (*māyā*)? Kashmir Shaivism explains that the existence of this universe is just as real as the existence of Lord Śiva. As such it is true, real, pure, and solid. There is nothing at all about it which is unreal. (Kashmir Shaivism: The Secret Supreme, p. 106)

The process of creation

According to Kashmir Shaivism, the creation of the universe is the external reflection of everything that already exists in the consciousness of Śiva. Swami Lakshmanjoo describes the process of reflection in the following way:

In the ordinary worldly course sound is reflected outwardly in ether and inwardly in the ear. Touch is reflected outwardly in air and inwardly in the skin. Form is reflected outwardly in fire and in a mirror and inwardly in the eye. Taste is reflected outwardly in water and inwardly in the tongue. Smell is reflected outwardly in the earth and inwardly in the nose. These reflections, however, are just like the reflection in a mirror. They only take place individually. All five reflections are not available at one, only one thing is reflected in each. In a mirror form is reflected. Touch cannot be reflected in a mirror nor can taste, smell, or sound. A mirror will only reflect form. It is only in Supreme God-Consciousness that you find all five reflected at once. In fact, although these reflections are experienced individually in all of the organs, sight in the eye, sound in the ear, etc., these reflections could not even be observed if consciousness were not there. Awareness is needed and this is found in consciousness and not in the organs.

The universe, therefore, is reflected in the mirror of consciousness, not in the organs nor in the five gross elements. These are merely *tattvas* and cannot reflect anything. The real reflector is consciousness. In consciousness, however, you see only the reflected thing and not anything that is reflected. That which is reflected (*bimba*) is in fact *svātantrya*. This whole universe is the reflection in God-Consciousness of *svātantrya*. There is no additional class of similar objects existing outside of this world that He reflects in His nature. The outside element, that which is reflected, is only *svātantrya*. The infinite variety, which is created, is only the expansion of *svātantrya*.

(Kashmir Shaivism: The Secret Supreme, p. 29-30)

The theory of causation *(kāryakāraṇabhāva)*

In Indian philosophy there are mainly two theories of causation, *sadkāryavāda* advocated by the followers of *Sāṁkhya* and

asadkāryavāda advocated by the followers of *Nyāya*. The core of the argument between the two schools is, whether the effect before its creation is of the nature of existence or non-existence. In other words, whether effect inherently exists in its cause *(sadkāryavāda)* or whether it comes into being from non-existence *(asadkāryavāda)*.

Broadly speaking, the Kashmir Shaiva position on this particular issue seemingly coincides with *Sāṁkhya*'s position. This is because according to Kashmir Shaivism, effects, i.e., the entire universe, even before its creation already exists in its unmanifested form in the consciousness of the creator. However, there are major differences between the two schools. Śaiva thinkers find two major faults in *Sāṁkhya*'s theory. The first is that cause and effect, which according to *Sāṁkhyas* exist in the relationship of identity-cum-difference *(tadātmya),* cannot be logically justified. This is because the cause and effect, i.e., the seed and a tree cannot exist at the same time. The second fault is that *Sāṁkhyas* cannot explain how effects come into existence from *Prakṛti,* which according to them is insentient (*jaḍa*). Therefore, *Śaiva* thinkers put forward their own theory. They argue that the entire creation is the manifestation of the absolute consciousness stirred into motion by *icchāśakti*, i.e., the divine will of the creator. Thus, when a potter creates a pot, it is that same *icchāśakti,* which is identical with consciousness, that operates through the potter, who is also part of the same consciousness. Furthermore, it is that same consciousness that is found to be the ultimate source of both instruments used in the production of a pot as well as the material used in its creation. Therefore, according to this system, both cause and effect are ultimately the effects of the highest consciousness, who is the ultimate cause.

Jñāna-karma-sammuccayavāda

According to Advaita Vedānta, action (*kriyā*) is a sign of imperfection and therefore cannot be present in the highest reality. Living beings, lacking perfection, perform action only when they have a need to gain or accomplish something. However, the lack of anything in any respect cannot under any circumstances be

present in the highest reality. Therefore, *Advaita Vedāntins* assign a dominant role to knowledge over action. On the other hand, the Kashmir Śaiva philosophers maintain that the activity (*kriyā*) of Shiva is his very nature and the result of his absolute freedom (*svātantryaśakti*). This is because action on the part of Śiva is not directed toward anything or anybody, as it is not aimed at the results of actions (5:14). Therefore, following his predecessors, Abhinavagupta in his commentary also points out that Gītā teaches *jñāna-karma-sammuccaya.*

Pandit Chakravarti, in his preface to this book, has already stated that Abhinavagupta gives equal importance to action and knowledge. This is because both action and knowledge are different aspects of the same consciousness and can never, on any level of creation, be separated from each other. In order to support this view, Pandit Chakravarti quoted the portion of Abhinavagupta's commentary on verse 14 of chapter 5.

However, in the introduction to his translation of Abhinavagupta's commentary, A. Sharma insists that Abhinavagupta criticizes the theory of *jñāna-karma-sammuccaya.* To support this view A. Sharma refers to Abhinavagupta's commentary on the first verse of chapter one. This passage, in his translation, reads as follows:

> When it is said that knowledge is primary and works should be abandoned or that works grounded in knowledge are not a hindrance to *mokṣa,* the intention is that knowledge is predominant and works no hindrance, not that knowledge and works should be conjoined on an equal footing.

However, it seems to me that if this passage * is carefully read, its purpose is not to deny the theory of *jñāna-karma-sammuccaya*, but to emphasize that one should perform action while being established in knowledge. This is because only the action performed by a yogin established in knowledge is not instrumental in binding. Abhinavagupta once again makes this point clear in 2: 52 and 3: 2.

* See my translation of the same passage, p. 28

"The last moment" and leaving of one's body

At several places in his commentary (8: 5,6,7 and 8: 14, 26,27), Abhinavagupta gives a lengthy elaboration on the characteristics of "the last moment", i.e., the moment when the departing soul is leaving the body.

At the outset, Abhinavagupta points out that whatever object one had meditated on (throughout one's life), that very object he attains at the time of leaving his body. However, a significant departure from most of the other commentators is that, according to Abhinavagupta, it is not necessary for one to remember his (desired object) at the very last moment of leaving his body. For example, a yogin who has meditated on God throughout his life attains the highest reality whether he remembers God, at the last moment, or not. The reason for this is that the meditation on God, etc., (throughout one's life) creates a strong impression, which at the last moment blocks the influence of other less powerful impressions and enable him to attain God, etc. The same will happen to one who dies prematurely, as a result of accident, etc. Such a person will also attain his desired object, i.e. what he had been meditating on throughout his life. Abhinavagupta describes the last moment in the following way:

> That very moment of giving up one's body — which cannot be perceived by others, such as relatives, which takes place immediately after actions such as heavy breathing, coughing and the hair standing on its ends because of limbs losing their power — is devoid of experiences such as happiness, sorrow or delusion normally caused by the body.

At this point Abhinavagupta raises and himself answers the following questions: What will happen, if at the time of death one remembers his son, wife, other relatives or the cold water that he used to drink? Does this mean that he will attain identity with his wife, etc.? The answer that Abhinavagupta gives is that if anybody can still remember his wife, son, etc. then he is certainly still present in his body. What then happens at that very last moment? Abhinavagupta explains:

> At that very last moment (one who had been remembering God throughout his life) will remember God as a result of the impression created through continuous meditation and will become united with *Parameśvara*. This is because he becomes free from the binding influence of time. (8: 5/6/7)

Some important characteristics of a yogin as described in the Gītā and commented on by Abhinavagupta

A yogin who has not attained perfection and is still engaged in practice is called a *tapasvin*. Although a *tapasvin* is free from attachment to external objects, he is still mentally attached to them (2: 61). In other words, his mind, as a result of desires, is still overwhelmed by the experience of the objects. Therefore, the task ahead of him is to conquer his mind. (2: 62)

Abhinavagupta's advise to the *tapasvin* is not to withdraw from the world but to enjoy the objects of the senses while at the same time continuing the practice of deep meditation. The senses in this context represent gods that need to be pleased and which when purified lead one to liberation (4: 34). Abhinavagupta writes:

> Thus, continuous exchange of two contradictory experiences, i.e. gratification of the senses, which brings satisfaction, and *samadhi,* in which sense organs are reduced to one's own *atman*, quickly bring the highest good. This is because these two experiences are mutually helpful. (3:11)

Furthermore, a yogin does not engage in worldly activities in order to gain profit but surrenders the fruits of his actions to God. He remains engaged in the world because this is the nature of the senses. However, a yogin is aware that the senses are not his real nature and therefore, they do not create waves of anger in him (2: 72). Such a yogin realizes:

> "How can I (who am identical with the *atman*) be affected by the sense organs, even at the time when they are engaged in experiencing their respective objects? How can actions performed by the sense organs, which are

> entirely different from my own self, affect me who am identical with the *atman*?" This realization is technically called surrendering actions to the Brahman (5: 10).

However, Abhinavagupta makes clear that surrendering everything to God is possible only when one attains identity with God through meditation. Otherwise, "How can one surrender the fruits of action to God, if God's nature remains hidden from him?" (12: 12)

As a result of such continuous practice a yogin is able to block impressions normally gained through the contact with the outside world (5: 27). Finally, he becomes so perfect in his practice that he is able to discard the impressions at the very same time that he is engaged in experiencing objects (11: 18).

A fully realized yogin is free from attachment because of the experience of the highest reality (2: 71). Furthermore, he is always and in all states of consciousness established in *samadhi* (*turyātīta*). (5: 26)

As a result of this experience a yogin perceives all beings as part of the divine (5: 19). In addition to that, for such a yogin, the division of people into friends, enemies, etc., appears only externally, while internally he is permanently established in Brahman (5: 20). Ultimately he does not see a difference between himself and other living beings (6: 7). In his daily activities the actions of a realized yogin are seemingly identical to the actions of ordinary people. Nevertheless, there are major differences. Abhinavagupta writes:

> A fully realized yogin does not think in his mind, "I will gain merit by serving a brāhmaṇa. He does not believe that a cow is purifying nor is he entertaining the thought that possessing an elephant will bring him wealth. The yogin does not believe that a dog is impure and that it might harm him. In the mind of such a yogin even the untouchable is not impure and sinful. He looks at all living beings as being equal. However, he does not necessarily act in this way." (5: 19)

The yogin does not act according to his insight because he follows the rules of the society in which he lives.

According to Abhinavagupta, the sole purpose for such a yogin to remain engaged in activity is to educate people. Furthermore, "If one who has already attained perfection would not perform any act, then chaos would prevail in the society. This is because people would not follow the well-established path and firm faith (in that well-established path) would be shaken." (6: 5)

Boris Marjanovic
Varanasi, Jan/ 12 / 2002

श्रीभगवद्गीता

श्रीमदाचार्याभिनवगुप्तपादप्रणीतगीतार्थसंग्रहाभिख्यव्याख्योपेता

Śrī Bhagavad Gītā

with the Commentary called

Gītārtha-saṁgraha

written by the great Śaiva ācārya

Abhinavagupta

GĪTĀRTHASAṀGRAHA

Maṅgala[1] Verses:

य एष विततस्फुरद्विविधभावचक्रात्मक:
परस्परविभेदवान्विषयतामुपागच्छति ।
यदेकमयभावनावशत एत्यभेदान्वयं
स शंभुरशिवापहो जयति बोधभासां निधि: ॥ १ ॥

1. That *Śiva* — who in the process of unfolding (of the universe) spreads in all directions, first assumes the nature of various objects (and) then becomes objects mutually distinct from each other, thus, attaining the property of being the objects of experience; then again (in reverse), under the influence of one-pointed meditation he once again reaches the state beyond differentiation — that *Śambhu,* the destroyer of inauspiciousness, the storehouse of illuminating consciousness, is (always) victorious.

द्वैपायनेन मुनिना यदिदं व्यधायि
शास्त्रं सहस्रशतसंमितमंत्र मोक्ष: ।
माधान्यत: फलतया प्रथितस्तदन्य-
धर्मादि तस्य परिपोषयितुं प्रगीतम् ॥ २ ॥

2. That *śāstra* [2], which contains a hundred thousand verses, composed by the sage *Dvaipāyana,* has declared *mokṣa* as its highest goal. But in that same *śāstra* other *dharmas* are also discussed for the purpose of nourishing that *mokṣa*.

---

[1] *Maṅgala* verses are found in most of the major texts written in classical Sanskrit. The writing of these verses was thought to be an auspicious act, written for the purpose of successful and unobstructed completion of the work undertaken. Most *maṅgala* verses are invocations to a particular god or praise of one's teacher.

[2] The word *śāstra* refers to any religious or scientific treatise as well as to a sacred text considered to be divine revelation. In this verse, the word *śāstra* refers to the *Mahābhārata*.

मोक्षश्च नाम सकलाप्रविभागरूपे
सर्वज्ञसर्वकरणादिशुभस्वभावे ।
आकाङ्क्ष्या विरहिते भगवत्यधीशे
नित्योदिते लय इयान्प्रथितः समासात्॥ ३॥

3. Stating briefly, *mokṣa* is merging with Lord Śiva, with whom everything is identical, whose nature is purity, who is the doer of all actions, omniscient, free from desire and permanently manifest.

यद्यप्यन्यप्रसङ्गेषु मोक्षो नामात्र गीयते।
तथापि भगवद्गीताः सम्यक्तत्प्राप्तिदायिकाः॥ ४॥

4. Although in other parts of the *Mahābhārata mokṣa* is also discussed, nevertheless the verses of the *Gītā* are uniquely capable of granting *mokṣa*.

तास्वन्यैः प्राक्तनैर्व्याख्याः कृता यद्यपि भूयसा।
न्याय्यस्तथाप्युद्यमो मे तद्गूढार्थप्रकाशकः॥ ५॥

5. Although the verses of the *Gītā* have been commented on in great detail by other commentators, nevertheless, my attempt is not unjustified, as I intend to bring to light their esoteric meaning.

भट्टेन्दुराजादाम्नाय विविच्य च चिरं धिया।
कृतोऽभिनवगुप्तेन सोऽयं गीतार्थसंग्रहः॥ ६॥

6. Having received traditional teaching from Bhaṭṭendurāja and after contemplating the text for a long time, I Abhinavagupta composed this commentary called the *Gītārthasaṁgraha*.

अथ प्रथमोऽध्यायः

CHAPTER 1

विद्याविद्यात्मनोर्द्वयोरभिभाव्याभिभावकात्मकत्वं प्रदर्शयितुं प्रथमाध्यायप्रस्तावः। नह्यनुत्पन्नविद्यालेशावकाश उपदेशभाजनम्; नापि निर्मूलितसमस्ताविद्याप्रपञ्चः, एककोटिविश्रान्तस्य तु ततः कोटेश्च्यावयितुमशक्यत्वात्। अज्ञविपर्यस्तयोस्तु उपदेश्यत्वं यदुच्यते तत्क्वचिदेव। तथात्वौन्मुख्योपदेष्टव्येऽर्थे सन्दिग्धतैव। अत एव संशयनिर्णोदक एवोपदेश इति विद्याविद्याङ्गसंघट्टमयः संशय उच्यते। देवासुरसृष्टिश्च विद्याविद्यामयीति तत्कथोपक्रमणमेव मोक्षमार्गोपदेशनम्। ज्ञानं च प्रधानं, कर्माणि चापहर्तव्यानीति कर्मणां ज्ञाननिष्ठतया क्रियमाणानामपि न बन्धकत्वमिति ज्ञानप्राधान्यम्, नान्तरीयकत्वं तु कर्मणाम्; न तु ज्ञानकर्मणी समशीर्षकतया समुच्चीयेते इत्यत्र तात्पर्यम्। एवमेव च मुनेरभिप्रायं यथास्थानं प्रतिपादयिष्याम इति किमन्यैस्तत्त्वदर्शनविघ्नमात्रफलैर्वाग्जालैः॥

The first chapter, which is an introduction to the rest of the text, opens by introducing the Pāṇḍavas and the Kauravas, i.e. knowledge and ignorance in their attempt to overpower each other.

There are two types of people in this world who are not suitable to receive instruction. The first are the ignorant ones who do not possess even the smallest amount of knowledge. The second are those who have eliminated ignorance in its entirety. If either one of these two types receives instruction, then this instruction will rarely bear fruit. This is because it is not possible to shake someone from the position in which he is well entrenched. The best candidate for instruction is a person who has doubts about the topic that is going to be presented. Friction of the elements of knowledge and ignorance is called doubt, and the purpose of instruction is to remove that doubt. Therefore, the *Bhagavad Gītā,* which by itself is the instruction for attaining liberation, opens with the story

dealing with the conflict between the gods, which are the products of knowledge, and demons, which are the products of ignorance.

At this point, it is important to emphasize that knowledge and action are not equal and therefore, cannot be placed on the same level. On the path of liberation, knowledge plays a dominant role while action should be discarded [3]. It is because of this superiority of knowledge that the action of even those who are fully engaged in daily activities is not instrumental in binding. Therefore, there is no invariable concomitance between knowledge and action.

In this regard, I will explain the genuine intention of the sage Vyāsa at different places throughout my commentary. What purpose could be served by continuing the discussion on this particular topic? Talking too much only creates obstacles on the path of realization of the highest reality.

---

[3] The superiority of knowledge over action is that action can be abandoned only through knowledge. The relationship between knowledge and action in the light of *Kashmir Shaivism* has been simply but clearly explained by Swami Lakshmanjoo. He writes: "Creation and destruction also take place together. In this way there is creation and destruction in the cycle of action, and creation and destruction in the cycle of knowledge. Creation and destruction in the cycle of action is just what takes place in the world of ignorance. For instance, there is a mountain. It is created and it exists in the realm of action. The results of this action are that after one thousand centuries this mountain will become dust. It will fall and crumble. This is creation and destruction in the cycle of action. Now, you have to transform this action, the activity of this created thing, into knowledge. Then action will become universal. In that universality there is knowledge, pure knowledge (*pūrṇa-jñāna*). So, in this creation and destruction, when action is created, knowledge is destroyed, and when knowledge is created, action is destroyed. For instance, I perceive a mountain, it is an action. It is gradually crumbling into dust. If I perceive it in knowledge, the knowledge of God Consciousness will transform this perception making it universal, and I will not feel that it is in action. The reason being that after one thousand centuries, this mountain will become dust. I will feel that it has taken the formation of dust. I will not feel that it is destroyed. So it was not in action, it was in knowledge. In universality rock is God and dust is also God." (John Hughes (ed.): *Self-realization in Kashmir Shaivism*, p. 28).

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे सर्वक्षत्रसमागमे।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय॥ १॥

Dhṛtarāṣṭra said:

1. When my army and the army of the Pāṇḍavas assembled on the field of *dharma,* on the field of the Kurus, the meeting place of all *kṣatriyas,* what did these two armies do, O Sañjaya?

अत्र केचिद्व्याख्याविकल्पमाहु:-कुरूणां-करणानां यत्क्षेत्रं-अनुग्राहकम्, अत एव सांसारिकधर्माणां सर्वेषां क्षेत्रं-उत्पत्तिनिमित्तत्वात्,

'अयं स परमो धर्मो यद्योगेनात्मदर्शनम्' (याज्ञव. स्मृ.)

इत्यस्य च धर्मस्य क्षेत्रम्, समस्तधर्माणां क्षयादपवर्गप्राप्त्या त्राणभूतम् तदधिकारि शरीरम्। सर्वक्षत्राणां क्षदेर्हिंसार्थत्वात् परस्परवध्यघातकभावेन वर्तमानानां रागवैराग्यक्रोधक्षमाप्रभृतीनां समागमो यत्र, तस्मिन् स्थिता ये मामकाः- अविद्यापुरुषोचिता अविद्यामयाः सङ्कल्पाः। पाण्डवाः-शुद्धविद्यापुरुषोचिता विद्यात्मनः। ते किमकुर्वत-कैः खलु के जिता इति यावत्। ममेति कायतीति मामकः अविद्यापुरुषः। पाण्डुः शुद्धः॥ १॥

In regard to this verse, some commentators have explained the word *kuru* to mean both external and internal sense organs. 'Field' (*kṣetra*) is that which enables sense organs to operate. The word *kṣetra* in the expression *dharmakṣetre* refers to a field in which both worldly *dharmas,* as well as supreme *dharmas* come into existence. As it is said in *Yajñavalkya Smṛti*:

> This is the highest *dharma,* which consists of the realization of *ātman* by means of yoga.

Therefore, in this context the word *kṣetra* means body. As a protector of both of these *dharmas,* 'the body' (*kṣetra*) is entitled to liberation. When all *dharmas* are destroyed [4], then *mokṣa* is attained. If, however, the word *kṣetra* is derived from the root *kṣad,* meaning to

[4] In this instance the word *kṣetra* is derived from the root *kṣi* which means to destroy, or to kill.

attack, to confront, then the body is the meeting place (*samāgama*) of mutually contradicting feelings such as, passion and dispassion, anger and tolerance, etc. They exist (in the body) in a relationship of destroyer and that which is to be destroyed.

Kṣatriyas who have gathered on this field (possessing these contradicting feelings) for the very purpose of destroying and being destroyed are of the nature of knowledge and ignorance. The Kauravas, being dominated by impure desires, represent ignorance, while the Pāṇḍavas, who are of the nature of pure knowledge, represent knowledge itself. What did these *kṣatriyas* do on the battlefield? Between these two opposing groups, who are the defeated ones and who are the victorious? This is the meaning of the question asked by the king Dhṛtarāṣṭra.

The Kauravas, who continuously repeat the words, "this is mine, this is mine" (*māmaka*), and who act closely following the desires of their bodies, are the ignorant ones. The Pāṇḍavas, on the other hand, are pure because they are free from that feeling.

सञ्जय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत्॥ २॥

Sañjaya said:

2. Having seen the army of the Pāṇḍavas arrayed in battle formation, Duryodhana approached his teacher and spoke the following words:

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥ ३॥

3. Behold, O Teacher, this great army of the sons of Pāṇḍu arrayed by your learned disciple, the son of Drupada.

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि।
युयुधानो विराटश्च द्रुपदश्च महारथः॥ ४॥

4. Heroes and mighty archers are present here, all equal to Bhīma and Arjuna on the battlefield, Yuyudhāna and Virāṭa and the great warrior Drupada.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित् कुन्तिभोजश्च शैव्यश्च नरपुङ्गवः॥ ५॥

5. Dhṛṣṭaketu, Cekitānas and the valorous king of Kāśī Purujit, Kuntibhoja and Shaibya, bull among men.

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः॥ ६॥

6. The powerful Yuddhāmanyu, the valorous Uttamaujas, the son of Subhadra and also the sons of Draupadī, all certainly great warriors.

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते॥ ७॥

7. Know, O Best of Twice-borns, those who are distinguished among us. I will name for your information the leaders of my army.

सैन्ये महति ये सर्वे नेतारः शूरसम्मताः।
भवान् भीष्मश्च कर्णश्च कृपः शल्यो जयद्रथः
अश्वत्थामा विकर्णश्च सौमदत्तिश्च वीर्यवान्।॥ ८॥

8. In this great army, all the chiefs are great warriors. Yourself and Bhīṣma and Karṇa and Kṛpa, king Śalya, Jayadratha, Aśvatthāmā and Vikarṇa, as well as the son of Somadatta.

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः।
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः॥ ९॥

9. And many other heroes, all prepared to sacrifice their lives for me; all are armed with various weapons and skilled in many arts of warfare.

किंवानेन परिगणनेन, इदं तावद्वस्तुतत्त्वमित्याह

In the next verse, Duryodhana will give us the reason behind listing the names of the leaders of the two opposing armies.

अपर्याप्तं तदस्माकं बलं भीमाभिरक्षितम्।
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम्॥ १०॥

10. The army led by Bhīma is inferior in strength to that of ours; on the other hand, our army led by Bhīṣma is superior to that of our opponents.

भीमसेनाभिरक्षितं पाण्डव4ीयं बलम् अस्माकमपर्याप्तं-जेतुमशक्यम्, अथवा-अपर्याप्तं-कियत्तदस्मद्बलस्येत्यर्थः। इदं तु भीष्माभिरक्षितं बलमस्माकं संबन्धि एतेषां-पाण्डवानां पर्याप्तं-जेतुं शक्यम्, यदि वा पर्याप्तं-बहु न समरे जय्यमेतैरिति॥ १०॥

The army belonging to the Pāṇḍavas and led by Bhīmasena is insufficient, i.e., it is not capable of defeating Duryodhana's army on the battlefield. The word insufficient here means small or limited. Duryodhana wants to say that in comparison with his army, the army of the Pāṇḍavas is small in number, and therefore cannot match his.

On the other hand, his army led by Bhīṣma is sufficient, i.e., big in size, and as such it is capable of defeating the army of the Pāṇḍavas. In Duryodhana's mind, if indeed the army is sufficient, which means that it is larger than the army of the opponent, then it cannot be defeated on the battlefield.

अयनेषु च सर्वेषु यथाभागमवस्थिताः।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि॥ ११॥

11. Therefore, each stationed on his respective place, on all fronts, all of you, support Bhīṣma alone.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान्॥ १२॥

12. In order to please Duryodhana, the powerful grandsire Bhīṣma, the aged Kuru, roaring like a lion blew his conch loudly.

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत्॥ १३॥

13. Then all at once conches, kettle drums, cymbals, drums, and trumpets were sounded, and the sound was tumultuous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः॥ १४॥

14. Then, standing in a great chariot yoked with white horses Lord Kṛṣṇa and Arjuna, the son of Pāṇḍu, blew their divine conches.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः॥ १५॥

15. Kṛṣṇa blew his Pāñcajanya, Arjuna his Devadatta, Bhīma of powerful deeds blew his mighty conch Pauṇḍra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ॥ १६॥

16. King Yuddhiṣṭhira, the son of Kuntī, blew his conch Anandavijaya, Nakula and Sahadeva blew Sughoṣa and Maṇipuṣpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥ १७॥

17. The king of Kāśī, the greatest archer, and Śikandī, the great warrior, Dhṛṣṭadyumna, Virāta and Sātyaki, the invincible,

पाञ्चालश्च महेष्वासो द्रौपदेयाश्च पञ्च ये।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक्॥ १८॥

18. The king of Pāñcālas the great archer, the five sons of Draupadī and the mighty-armed son of Subhadra, all together blew their respective conches.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥ १९॥

19. The uproar, resounding through earth and sky, tore the hearts of the Kauravas.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः॥ २०॥
हृषीकेशं तदा वाक्यमिदमाह महीपते।

20. Then, seeing the army of Dhṛtarāṣṭra arrayed in a battle formation, Arjuna, bearing the banner of Hanumān, raised his bow, as the clash of weapons was about to begin. At that time, Oh King, Arjuna spoke these words to Hṛṣīkeśa:

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत।॥ २१॥

Arjuna said:

21. Oh, Acyuta, place my chariot in between the two armies,

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान्।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे॥ २२॥

22. So that I may observe those standing here eager to fight, those with whom I must battle in this toil of war.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः॥ २३॥

23. I can see those assembled here, eager to begin the war, wishing to fight in favor of the evil-minded son of Dhṛtarāṣṭra in this battle.

सञ्जय उवाच
एवमुक्तो हृषीकेशो गुडाकेशेन भारत!।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥ २४॥

Sañjaya said:
24. Requested thus by Guḍākeśa, Hṛṣīkeśa placed the great chariot in between the two armies.

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति॥ २५॥

25. In front of Bhīṣma and Droṇa and all the other rulers of the world, the Lord said: "O Pārtha! Behold these Kurus assembled here."

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान्।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ॥ २६॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि॥ २७॥

26, 27. In the ranks of the two armies, Arjuna saw standing before him fathers and grandfathers, teachers, maternal uncles, brothers, sons, grandsons, and many friends, as well as fathers-in-law and well-wishers.

तान्समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान्।
कृपया परयाविष्टो सीदमानोऽब्रवीदिदम्॥ २८॥

28. Then the son of Kuntī, seeing all his kinsmen thus assembled there, filled with uttermost compassion and depressed, said the following words:

अर्जुन उवाच

दृष्ट्वेमान्स्वजनान्कृष्ण युयुत्सून्समुपस्थितान्।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति॥ २९ ॥

Arjuna said:

29. O Kṛṣṇa, seeing my kinsmen gathered here desiring to fight, my limbs sink down and my mouth dries up.

वेपथुश्च शरीरे मे रोमहर्षश्च जायते।
गाण्डीवं स्त्रंसते हस्तात्त्वक्चैव परिदह्यते॥ ३० ॥

30. My body trembles and my hair stands on end; my bow Gāṇḍīva falls from my hands and my skin burns all over.

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः।
निमित्तानि च पश्यामि विपरीतानि केशव!॥ ३१ ॥

31. I am unable to remain standing, my mind seems to wander and I also see inauspicious omens, O Keśava.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे।
न काङ्क्षे विजयं कृष्ण! न च राज्यं सुखानि च॥ ३२ ॥

32. I cannot see any good coming from killing my kinsmen in battle; I do not wish for victory, O Kṛṣṇa, neither kingdom, nor pleasures.

किं नो राज्येन गोविन्द! किं भोगैर्जीवितेन वा।
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च॥ ३३ ॥

33. How can a kingdom and the enjoyments that go along with it, or even life be of any use for us, O Govinda? Those for whose sake we desire a kingdom, enjoyments and comfort,

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च।
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥ ३४ ॥

34. Teachers, fathers, sons and also grandfathers are all here on the battlefield, having abandoned their lives and riches.

मातुलाः श्वशुराः पौत्राः स्यालाः सम्बन्धिनस्तथा।
एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन! ॥ ३५ ॥
अपि त्रैलोक्यराज्यस्य हेतोः किमु महीकृते।

35, 36. O Madhusūdana, these maternal uncles, fathers-in-law, grandsons, brothers-in-law and other kinsmen, I do not want to kill even if I myself am killed, even for the sake of sovereignty of the three worlds, how much less for this world.

अमी आचार्यादयः, इति विशेषबुद्ध्या बुद्धावारोप्यमाणा वधकर्मतयावश्यं पापदायिनः। तथा भोगसुखादिदृष्टार्थमेतद्युद्धं क्रियते, इति बुद्ध्या क्रियमाणं युद्धेष्ववध्यहननादि, तदवश्यं पातककारीति पूर्वपक्षाभिप्रायः। अत एव 'स्वधर्ममात्रतयैव कर्माण्यनुतिष्ठ, न विशेषधिया'–इत्युत्तरं दास्यते ॥ ३५ ॥

Having the particular notion in mind (*viśeṣa buddhi*), i.e., having realized the fact that the people he will face in the battle are his teachers, relatives, etc., Arjuna concludes that their killing could only lead one into sin. He argues, that killing for the sake of enjoyment, happiness, and other ordinary things could only create sin. However, the answer that he gets from the Lord is that he needs to carry out his duty without that particular notion in mind.

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन! ॥ ३६ ॥
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः।
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥ ३७ ॥

36, 37. O Janārdana, what satisfaction could come to us as a result of killing the sons of Dhṛtarāṣṭra? We could only incur sin by killing these criminals. Therefore, it is not right for us to kill our relatives, the sons of Dhṛtarāṣṭra.

निहत्येति, आततायिनां हनने पापमेव कर्तृ। अतोऽयमर्थः पापेन तावदेतेऽस्मच्छत्रवो हताः परतन्त्रीकृताः, तांश्च निहत्यास्मानपि पापमाश्रयेत्। पापमत्र लोभवशात् कुलक्षयादिदोषादर्शनम्॥ ३६ ॥

अत एव कुलक्षयादिधर्माणामुपक्षेपं करोति अर्जुनः 'स्वजनं हि कथं' इत्यादिना

One who kills the Kauravas, although they are equal to criminals, will also incur sin. Our opponents who are dominated by sin are already killed by that very sin. If we, however, fight and kill them in the battlefield we will also come under the power of sin. The fact that the Kauravas are not capable of perceiving fault in the destruction of their own family is because of their greed.

In the following few verses, Arjuna indicates the beginning of the destruction of the traditional norms of behaviour (*dharmas*), such as destruction of family, etc.

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव!।
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः॥ ३८ ॥
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम्।
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।॥ ३९ ॥
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन!।

38, 39, 40. How could we be happy after killing our own relatives, O Mādhava? Even if our relatives, with their minds clouded by greed, do not see anything wrong in the destruction of family and sin in the treachery of friends. How is it possible, O Janārdana, that we do not know how to avoid this evil, although we can clearly understand the wrong in bringing destruction upon the family?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥ ४० ॥
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ।
अधर्माभिभवात् कृष्ण! प्रदुष्यन्ति कुलस्त्रियः ॥ ४१ ॥

40, 41. When the family is destroyed the eternal family *dharma* disappears, and when the family *dharma* disappears *adharma* takes control over the entire family. And because of *adharma* dominating the family, O Kṛṣṇa, the women of the family become corrupted.

स्त्रीषु दुष्टासु वार्ष्णेय! जायते वर्णसङ्करः ।
सङ्करो नरकायैव कुलघ्नानां कुलस्य च ॥ ४२ ॥
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।
दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ॥ ४३ ॥
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ।

42, 43, 44. When corruption of women takes place, O Vārśneya, intermixture of castes takes place. This intermixture leads to hell, for the family destroyers and the family itself. Their ancestors fall as well, deprived of offerings of *piṇḍodaka* due to them. Through the wrongdoings done by the destroyers of the family that causes the intermixture of the castes, the eternal *dharmas* of caste and family become extinct.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन! ॥ ४४ ॥
नरके नियतं वासो भवतीत्यनुशुश्रुम ।

44, 45. We have heard, O Janārdana, that people whose family *dharmas* have been destroyed unavoidably need to live in hell.

विशेषफलबुद्ध्या हन्तव्यादिविशेषबुद्ध्या च हननं महापातकमिति ।
एतदेव संक्षिप्याभिधातुं परितापातिशयसूचनायात्मगतमेवार्जुनो वचनमाह

Indiscriminate killing with the view to attain a given result (*viśeṣa phala buddhi*) such as enjoyments, pleasures, power, etc., and killing with the notion that a particular person must be killed, are both great sins.

Thus, to summarize what he has stated thus far and to indicate his great distress, Arjuna falls silent and says to himself:

अहो वत महत्पापं कर्तुं व्यवसिता वयम्।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

45. Ah, we are determined to commit a great sin as we are on the path to kill our kinsmen, because of the greed for the pleasures that come as a result of ruling a kingdom.

वयमिति — कौरवपाण्डवभेदभिन्नाः सर्व एवेत्यर्थः ॥ ४५ ॥

एवं सर्वेष्वविवेकिषु मम विवेकिनः किमुचितम्, उचितं तावद्युद्धान्निवर्तनम्; एतत्तूचिततरमित्याह

The word *vayam* in the verse refers to both Pāṇḍavas and Kauravas.

Arjuna (who unlike the rest of the gathered *kṣatriyas* still possessed the power of discrimination) wants to know what he should do in that situation. It seemed to him, that the best way to deal with that situation was to simply withdraw from the battlefield.

यदिमामप्रतीकारमशस्त्रं शस्त्रपाणयः।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत्॥ ४६ ॥

46. If the sons of Dhṛtarāṣṭra, bearing weapons, should kill me unresisting and unarmed in the battle, that would be better for me.

सञ्जय उवाच

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत्।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

Arjuna said:

47. Having spoken thus at the time of battle, throwing away arrow and bow, Arjuna sat down on the seat of the chariot, his mind and heart overwhelmed with grief.

अत्र संग्रहश्लोकः

विद्याविद्योभयाघातसंघट्ट विवशीकृतः
युक्त्या द्वयमपि त्यक्त्वा निर्विवेको भवेन्मुनिः ॥ १ ॥

SUMMARY VERSE:

A wise person, who was compelled into the troubling union between knowledge and ignorance, should, having analysed and rejected both, enter the state free from thought.

इति श्रीमहामाहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भवद्गीतार्थसंग्रहे प्रथमोऽध्यायः । १ । इति शिवम्

अथ द्वितीयोऽध्यायः

CHAPTER 2

सञ्जय उवाच

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम्।
सीदमानमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

Sañjaya said:

1. To him thus overcome by compassion, full of sorrow, his eyes downcast and filled with tears, Madhusūdana spoke these words:

श्रीभगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

The Lord said:

2. From where has this blemish, alien to noble men, causing disgrace and opposed to heaven, come upon you, O Arjuna, at this time of danger?

आदौ लोकव्यवहाराश्रयेणैव श्रीभगवानर्जुनं प्रतिबोधयति, क्रमात्तु ज्ञानं करिष्यतीति, अतः 'अनार्यजुष्टम्' इत्याह ॥ २ ॥

क्लैव्यादिभिर्निर्भर्त्सनमभिदधदधर्मे तव धर्माभिमानोऽयमित्यादि दर्शयति

In the beginning, the Lord enlightens Arjuna only by resorting to examples from ordinary human experience. Therefore, he, the Lord, said: "Alien to noble men". Then gradually, he will begin to instruct Arjuna on the path of knowledge.

By words such as *klaibya,* etc., (in the following verse) the Lord is scolding Arjuna. He is showing that, what Arjuna is considering to be *dharma* is actually *adharma.*

मा क्लैब्यं गच्छ कौन्तेय नैतत्त्वय्युपपद्यते।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप॥ ३॥

3. Do not yield to weakness, O Son of Kuntī. It is unworthy of you. Shake off this unacceptable faintheartedness. Stand up, O Scorcher of Enemies!

अर्जुन उवाच

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन॥ ४॥

Arjuna said:

4. How will I confront Bhīṣma and Droṇa with arrows on the battlefield, O Madhusūdana? They are worthy of reverence, O Slayer of Enemies!

गुरूनहत्वा हि महानुभावा-
ञ्छ्रेयश्चर्तुं भैक्षमपीह लोके।
न त्वर्थकामस्तु गुरून्निहत्य
भुञ्जीय भोगान् रुधिरप्रदिग्धान्॥ ५॥

5. It is better to beg for food in this world than to kill these noble-minded teachers; having killed them with a desire for worldly gain, I will enjoy only blood-stained pleasures in this world.

'भीष्मं द्रोणंच' इत्यादिना, 'भुञ्जीय भोगान्' इत्यनेन च कर्मविशेषानु-सन्धानं फलविशेषानुसन्धानं च हेयतया पूर्वपक्षे सूचयति॥ ५॥

By the sentence, "How will I confront Bhīṣma and Droṇa" and by the sentence, "I will enjoy only blood-stained pleasures", Arjuna indicates that he would like to avoid battle, both by the consideration of action (*karma viśeṣa*), because he wants to avoid killing his relatives, and by consideration of the results (*phala viśeṣa*), i.e. killing for the sake of enjoyment or pleasure.

नैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः।
यानेव हत्वा न जिजीविषाम-
स्ते नः स्थिताः प्रमुखे धार्तराष्ट्राः॥ ६॥

6. I do not know which is preferable for us, that we should defeat them or they should defeat us. If we kill the sons of Dhṛtarāṣṭra standing before us we should lose all desire to live.

नैतद्विद्मः—इत्यनेन च कर्मविशेषानुसंधानमाह। निरभिसंधानं तावत्कर्म नोपपद्यते। न च पराजयमभिसंधाय युद्धे प्रर्वतते। जयोऽपि चायमनर्थ एव। तदाह 'अहत्वा गुरून् भैक्षमपि चर्तुं श्रेयः'। एतच्च निश्चेतुमशक्यम्,—किं जयं काङ्क्षामः किं वा पराजयम्, जयोऽपि बन्धूनां विनाशात्॥ ६॥

"I do not know" (*naitadvidmaḥ*), by these words Arjuna indicates that he intends to contemplate the consequences of killing his teachers and relatives, etc. Normally, it is not possible to act without contemplating the possible results of a particular act. Nobody goes into battle without first considering the possibility of defeat. However, in Arjuna's situation, victory is also not a desired outcome. This is the reason why Arjuna said, "It is better to beg for food in this world than to kill these noble-minded teachers". At this point, Arjuna is completely incapable of deciding which outcome would be preferable for him, i.e., victory or defeat. This is because even his victory would bring destruction of his relatives.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥ ७॥

7. My own being is overwhelmed by the taint of weakness, confused in mind about the nature of my *dharma*. I pray to you, tell me decisively what is good for me. I am your disciple; teach me, for I have taken refuge in you.

न हि प्रपश्यामि ममापनुद्या-
द्यः शोकमुच्छोषणमिन्द्रियाणाम्।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम्॥ ८॥

8. Indeed I do not see what might dispel the grief that dries up my senses, though I should obtain an unrivalled and prosperous kingdom on earth, or even the sovereignty of the gods.

सञ्जय उवाच

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप।
न योत्स्यामिति गोविन्दमुक्त्वा तूष्णीं बभूव ह॥ ९॥

Sañjaya said:

9. Having spoken thus to Kṛṣṇa, O Opressor of the Foe, Arjuna addressed the Lord again and said, "I will not fight", and fell silent.

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये सीदमानमिदं वचः॥ १०॥

10. To him, O Bhārata, sorrowing in between the two armies, Hṛṣīkeśa smilingly spoke these words:

सेनयोरुभयोर्मध्ये—इत्यनेनेदं सूचयति—संशयाविष्टोऽर्जुनो नैकपक्षेण युद्धान्निवृत्तो यत एवमाह स्म,—'शाधि मां त्वां प्रपन्नम्' इति॥ १०॥

अत उभयोरपि ज्ञानाज्ञानयोर्मध्यगः श्रीभगवतानुशिष्यते

The sentence "In between the two armies" indicates that Arjuna is overwhelmed with doubt and that he has not finally decided to retreat from the battlefield. Therefore, he asks the Lord, "Teach me, for I have taken refuge in you".

At this point, the Lord comes between the two armies, i.e., knowledge and ignorance, and begins instructing Arjuna.

श्रीभगवानुवाच

त्वं मानुष्येणोपहतान्तरात्मा
विषादमोहाभिभवाद्विसंज्ञः ।
कृपागृहीतः समवेक्ष्य बन्धू-
भिप्रपन्नान्मुखमन्तकस्य ॥ ११ ॥

The Lord said:

11. You are unable to discriminate because your mind is overwhelmed by depression and confusion, weaknesses of human nature. You are entirely taken by pity after seeing your relatives approaching the mouth of the god of death.

मानुष्यं–मनुष्यभावः। अन्तकमुखं स्वयमेते प्रविष्टा इति तव को बाधः॥ ११ ॥

The word *mānuṣyam* means human nature. They have themselves entered the mouth of the god of death. Therefore, what is there for you to worry about?

अशोच्यानन्वशोचस्त्वं प्राज्ञवन्नाभिभाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ १२ ॥

12. You grieve for those whom there should be no grief, and you speak words that don't behoove the wise. Wise men grieve neither for the dead nor for the living.

शोचितुमशक्यं कलेवरं–सदा नश्वरत्वात्, अशोचनार्हमात्मानं च शोचसि। न कश्चित् गतासुः–मृतः, अगतासुः–जीवन्वा शोच्योऽस्ति। तथाहि–आत्मा तावदविनाशी, नानाशरीरेषु संचरतः कास्य शोच्यता। न च देहन्तरसंचारे एव शोच्यता। एवं हि यौवनादावपि शोच्यता भवेत्॥ १२ ॥

एवमर्थद्वयमाह

One should never grieve for either the body or the *ātman*. The body because it is perishable, and the *ātman* because it is eternal.

Therefore, there is no reason whatsoever to grieve either for those who are 'alive' (*agatāsū*) or 'dead' (*gatāsūn*).

If one grieves for the *ātman,* which moves from body to body, then one should also grieve when that same *ātman* goes from youth to middle age and from middle age to old age.

Having explained these two points the Lord continues:

नह्येवाहं जातु नासं न त्वं नेमे जनाधिपाः।
न चैव न भविष्यामः सर्वे वयमितः परम्॥ १३॥

13. There was never a time when I was not, neither you nor these lords of men. Nor will there ever be a time when all of us shall cease to be.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ १४॥

14. As the dweller in this body passes into childhood, youth and old age, so also does he pass into another body. This does not bewilder the wise.

अहं हि नैव नासम् अपि तु आसम्। एवं त्वम् अमी च राजानः॥ १३॥ आकारान्तरे च सति यदि शोच्यता, तर्हि कौमारात् यौवनावाप्तौ किमिति न शोच्यते। यो धीरः, स न शोचति। धैर्यं च एतच्छरीरेऽपि यस्यास्था नास्ति, तेन सुकरम्। अतस्त्वं धैर्यमन्विच्छ॥ १४॥

अधीरास्तु मात्राशब्दवाच्यैरथैर्ये कृताः स्पर्शा इन्द्रियद्वारेणात्मना संबन्धाः, तत्कृता याः शीतोष्णसुखदुःखाद्यावस्था अनित्याः तास्वपि शोचन्ति। न त्वेवं धीरा इत्याह

There was never a time when I was not, therefore I always was. The same is with you and with all these kings present here.

If one grieves when a body comes to an end, then one should grieve when that same body goes from youth to middle age and from middle age to old age. One who is wise does not grieve either for body or *ātman*. A wise person is one whose deep-rooted attachment is rendered inactive even while still living in the body.

Those who are not wise grieve even under ever-changing conditions such as hot and cold, happiness and suffering, which are created through contact with the outside objects (which in the next verse are expressed by the word *matra*) with *ātman* through the medium of the sense organs.

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत!॥ १५ ॥

15. Contacts (of the senses) with their objects, O Son of Kuntī, give rise to (the experience of) cold and heat, pleasure and pain. They come and go and are impermanent. Bear them patiently, O Bhārata!

अथवा–मात्राभिः–इन्द्रियैर्येषां स्पर्शों न तु साक्षात्परमात्मना। आगमः–उत्पत्तिः। अपायो–विनाशः। एतद्युक्रांस्तितिक्षस्व–सहस्व ॥ १५ ॥

This point can be explained in yet another way by saying that various conditions such as cold and hot, etc., are only connected with sense organs and do not have direct contact with the *ātman*. The word 'coming' (*āgama*) here means a generation of a particular product or condition and the word 'going' (*apāya*) means destruction of that particular product or condition. (Having in mind the transient nature of these two), tolerate their ever-changing nature.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ!
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥ १६ ॥

16. That man indeed whom these (contacts) do not disturb, who is even-minded in pleasure and pain, steadfast, he is fit for immortality, O Best of Men!

ननु यत एवागमापायिन एते सर्वे दशाविशेषास्तत एव शोच्यन्ते? मैवम्। तथाहि, कोऽयमागमो नाम? उत्पत्तिरिति चेत्। सापि का? असत आत्मलाभः सा, इति त्वसत्। असत्स्वभावता हि निःस्वभावता निरात्मता। निरात्मा च निःस्वभावः कथं स स्वभावीकर्तुं शक्यः; अनीलं हि न नीलीकर्तुं शक्यम्–स्वभावान्तरापत्ते-

दुष्टत्वात्। तथा च शास्त्रम्

'नहि स्वभावो भावानां व्यावर्तेतौष्ण्यवद्रवेः'।

इति। अथ सत एवात्मलाभ उत्पत्तिः, तदा लब्धात्मनोऽस्य जात्वपि अनभावात् नित्यतैवेत्यागमे का शोच्यता। एवमपायोऽपि सतोऽसतो वा। असत्तावदसदेव। सत्स्वभावस्यापि कथमसत्तास्वभावः। द्वितीये क्षणेऽसावसत्स्वभावः—इति चेत्, आद्येऽपि तथा स्यादिति न कश्चिद्भावः स्यात्; स्वभावस्यात्यागात्। अथ मुद्गरादिनास्य नाशः क्रियते। स यदि व्यतिरिक्तः, भावस्य किं वृत्तम्? न दृश्यते-इति चेत्, मा नाम दर्शि भावः। न त्वन्यथाभूतः पटावृत इव। अव्यतिरिक्तस्तु नासावित्युक्तम्। तदेतत्संक्षिप्याह

The question could be raised here: Does one grieve because of the fact that these conditions are impermanent and are continuously produced and destroyed?

In order to answer this question we first need to understand what is meant by the word 'coming' (*āgama*). If we take the word *āgama* to mean a generation of a particular product, then the question about the nature of that product could be raised. If we accept that this product comes into existence from non-existence, then it simply would not exist [5]. Therefore, this opinion is not acceptable. This is because non-existence doesn't have an existence of its own. How can that which doesn't have a self-existing nature be made to possess any

---

[5] The commentary on this verse, written in part as a dialogue between *Naiyaikas* and *Sāṁkhyas*, presents the view of these two schools regarding the theory of causation *(kāryakāraṇabhāva)*. The core of the argument between the two schools is, whether the effect before its creation is of the nature of existence or non-existence. In other words, whether the effect inherently exists in its cause *(sadkāryavāda)* or whether it comes into being from non-existence *(asadkāryavāda)*. The first view (*sadkāryavāda)* is advocated by the followers of *Sāṁkhya* while the second view *(asadkāryavāda)* is advocated by the followers of *Nyāya*. In *Sāṁkhya Kārikās* 9, which actually proves the existence of *Prakṛti*, we find *Sāṁkhya's* arguments in favor of *sadkāryavāda*. The *kārikā* reads as follows: "The effect is existent, (1) because what is 'non-existent' cannnot be produced; (2) because there is a definite relation of the cause (with the effect); (3) because all is not possible; (4) because the efficient can do only that for which it is efficient; (5) (lastly), because the effect is of the same essence as the cause." As it can be seen from his commentary, *Abhinavagupta* takes a stand in favor of *sadkāryavāda* of the *Sāṁkhyās*. Although he does not present *Kashmir*

nature? How can that which is not blue by nature be made blue? This view is logically unjustified, because an object that was painted blue has not changed its original nature (*svabhāva*). It is stated in the *śāstras*:

> As the heat belongs to the sun and cannot be separated from it, in the same way, the very nature (*svabhāva*) of various creatures is not different from these creatures.

If, however, a product comes into existence from what was already existent, then its non-existence was never present. This proves its permanency. If the nature of reality is permanency then what could be accomplished by grief?

The same question could be raised about the meaning of the word 'going' (*apāya*), which here means destruction. In other words: What is the nature of an object that is destroyed? Is it of the nature of existence (*sat*) or non-existence (*asat*)? That which is non-existence doesn't exist. The nature of existence can never be non-existent. How can something be of the nature of non-existence at one moment and then of the nature of existence in the next moment? If an object is of the nature of non-existence at one particular moment then it should

---

Shaivism's view on this particular topic, it seems appropriate to breifly outline their stand on the topic of the causal relation. According to *Kashmir Shaivism*'s theory, effects, i.e., the entire universe, even before creation already exists in its unmanifested form in the consciousness of the creator. Therefore, the *Kashmir Shaivism*'s theory of causation is also in essence *sadkāryavāda*. However, there are major differences between the two schools. *Śaiva* thinkers find two major faults in *Sāṁkhya's* theory. The first is that cause and effect, which according to *Sāṁkhya* exist in the relationship of identity-cum-difference *(tadātmya)*, cannot be logically justified. This is because the cause and the effect, i.e., the seed and the tree cannot exist at the same time. The second fault is that *Sāṁkhyas* cannot explain how effects come into existence from *Prakṛti*, which according to them is insentient *(jaḍa)*. Therefore, *Śaiva* thinkers put forward their own theory. They argue that the entire creation is the manifestation of the absolute consciousness stirred into motion by *icchāśakti, i.e.*, the divine will of the creator. Thus, when a potter creates a pot, it is that same *icchāśakti*, which is identical with consciousness, that operates through a potter, who is also part of the same consciousness. Furthermore, it is that same consciousness that is found to be the ultimate source of both instruments used in the production of a pot as well as the material used in its creation.Therefore, according to this system, both cause and effect are ultimately the effects of the highest consciousness, who is the ultimate cause.

be (of the nature of non-existence) at the preceding moment. One's own nature cannot be abandoned.

But what would happen if the nature (*svabhāva*) of an object is changed by force, as for example when we destroy an object by using a big hammer? The answer to this question is that the destruction is different from what is destroyed, i.e., destruction is not the same as the object destroyed. How could you say that nothing has happened to the object, it is not visible, it is destroyed. Yes, but even if the nature (*svābhava*) of that particular object is not visible it does not mean that it is destroyed. As for example, an object is not destroyed if we cover it with a piece of cloth.

The argument that destruction is not different from the object destroyed is entirely unjustifiable.

In the next verse, the Lord summarizes this idea.

नासतो विद्यते भावो नाभावो विद्यते सतः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १७॥

17. The unreal has no existence; the real has no non-existence (never ceases to be). The seers of ultimate reality have thus perceived the final truth about them both.

अथ च लोकवृत्तेनेदमाह—असतो—नित्यविनाशिनः शरीरस्य न भावः—अनवरतमवस्थाभिः परिणामित्वात्। नित्यसतश्च—परमात्मनो नास्ति कदाचिद्विनाशोऽपरिणामधर्मत्वात्। तथा च वेदः

'अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा' इति। (बृ. आ. ४।५।१४)

अनयोः सदसतोरन्तः—प्रतिष्ठापदं यत्रानयोर्विश्रान्तिः ॥ १७॥

यस्तत्त्वदर्शिभिदृष्टः स खलु नित्योऽनित्यो वा—इत्याशङ्क्याह

In this verse, the Lord explained the same point to Arjuna according to the ordinary human experience. The body, which continually undergoes change, does not have real existence, precisely because of being inherently liable to change. *Paramātman*, on the other hand, possesses eternal existence and is indestructible, because of not being liable to change. In the Vedas we read:

> Indeed, this *ātman* is indestructible and is complete in himself (*Bṛhadāraṇyaka Upaniṣad*, IV. 5. 14).

The highest abode of both existence and non-existence is the *Paramātman* from which both emerge and into which both dissolve.

In the following verse, the Lord will answer the question regarding the nature of that highest reality that was seen by the seers. He will make clear whether the highest reality is permanent or impermanent.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति॥ १८ ॥

> 18. Know that to be indestructible by which all this universe is pervaded. No one is capable of destroying this imperishable.

तुश्चार्थे। आत्मा च अविनाशी॥ १८ ।।तुश्चार्थे। आत्मा च अविनाशी॥ १८ ॥

The particle *tu* in this verse stands for the conjunction 'and'. The physical body is inherently liable to destruction and (*tu*) *ātman* is indestructible.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः।
विनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व भारत!॥ १९ ॥

> 19. These bodies are known to have an end; the dweller in the body is eternal, indestructible and immeasurable. Therefore, fight, O Bhārata.

निरुपाख्यताकाले स्थूलविनाशयोगिनः तदन्यथानुपपत्तेरेव च विनाशिनः—प्रतिक्षणमवस्थान्तरभागिनः। यदुक्तं

अन्ते पुराणतां दृष्ट्वा प्रतिक्षणं नवत्वहानिरनुमीयते।

इति। मुनिनापि

कलानां पृथगर्थानां प्रतिभेदः क्षणे क्षणे।
वर्तते सर्वभावेषु सौक्ष्म्यात्तु न विभाव्यते॥

इति। पृथगर्थानामिति—पृथगर्थक्रियाकारित्वादिति यावत्। देहा अन्तवन्तो विनाशिनश्च। आत्मा तु नित्यः, यतोऽप्रमेयः। प्रमेयस्य तु जडस्य परिणामित्वं न त्वजडस्य चिदेकरूपस्य, स्वभावान्तरायोगात्। एवं देहा नित्यमन्तवन्तः, इति शोचितुमशक्याः। आत्मा नित्यमविनाशी, तेन न शोचनार्हः। तन्त्रेणायमके: कृत्यप्रत्ययो द्वयोरर्थयोर्मुनिना दर्शित 'अशोच्यान्, इति॥ १९॥

If destruction in the subtle form is not taking place (throughout one's life), then the gross destruction of the body (at the time of death) could not take place. This is because the body undergoes change at every moment. As it is said:

> Having after some time noticed change (oldness in a particular object), one can infer that the object is growing old (separating from newness) every moment.

Sage Vyāsa also said:

> All worldly objects serving various purposes change in form every moment. This (change) exists in all creatures, but because of being subtle this change is not experienced by all.

The expression 'serving various purposes' (*pṛthag atṛhanām*) in this verse means that worldly objects are instrumental in accomplishing various activities.

Bodies are perishable and have their end. The *ātman* [6] is eternal

---

[6] The *ātman* cannot be an object of knowledge because it is eternal, all inclusive, beyond the universe (*viśvottara*) and within the universe (*viśvamaya*). The *ātman* is the light of pure consciousness (*prakāśa*), which includes within himself the thought construct (*vikalpa*) as well as the means of gaining knowledge. In *Tantrasāra*, Abhinavagupta, while describing the nature of pure *vikalpa* (*śuddha vikalpa*) and its ability to grant the experience of the highest reality, makes it clear that the highest reality is not the object of knowledge of that pure *vikalpa*. He explains, "Therefore, those who have gradually purified their *vikalpas* as a result of a powerful falling of grace (*śaktipāta*) of Śiva as well as of the study of the right *śāstras*, etc., enter their own innermost nature. If this view is accepted, then the question could be posed as to whether the highest reality is merely the object of a *vikalpa*. The answer to this question is that it is not, because the pure *vikalpa* was only instrumental in removing the impressions of duality. The highest reality is self-illuminating because of its property of being present in every form and everywhere. In respect to the Highest Reality *vikalpa* is neither of any assistance nor hindrance." (*Tantrasāra*, chapter 4, p. 22).

and therefore, it is not an object of knowledge. Continuous change is the nature of the objects of knowledge, which are insentient matter. However, this is not the case with the sentient *ātman,* who has consciousness as its nature and whose nature (*svabhāva*) doesn't change. Therefore, bodies that undergo continuous change and *ātman,* which is ever unchangeable, are not to be grieved for. This is the reason why sage Vyāsa has used the primary suffix *nyat* in the expression 'not to be grieved for' (*aśocyān*). Although used only once, the word *aśocyān* (in verse 12) should be understood to have two objects, i.e., the *ātman* and the body.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २०॥

20. He who understands the *ātman* to be the killer, and he who takes the *ātman* to be killed, both equally do not know the truth. The *ātman* neither kills nor is he killed.

य एनमात्मानं देहं च हन्तारं हतं च वेत्ति, तस्य अज्ञानम्, अत एव स बद्धः॥ २०॥

One who believes that the *ātman* or the body is either killer or that what is killed is an ignorant person. This belief is the reason for bondage.

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे॥ २१॥

21. The *ātman* is never born, nor does he ever die; nor once having been, does the *ātman* cease to be. Unborn, eternal, everlasting, primeval, he is not killed when the body is killed.

एतदेव स्फुटयति—नायं भूत्वा—इति। अयमात्मा न न भूत्वा भविता, अपितु भूत्वैव। अतो न जायते। न च म्रियते—यतो भूत्वा न न भविता, अपितु भवितैव॥ २१॥

Furthermore, the Lord makes clear that it is not that after existing once the *ātman* doesn't come into existence once again. On the contrary, he will exist again after having existed before. Therefore, it is said that he is not born. It is said that the *ātman* doesn't die because, having existed once, he will again come into existence.

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।
कथं स पुरुषः पार्थ हन्यते हन्ति वा कथम्॥ २२॥

22. One who knows him to be indestructible, eternal, unborn, everlasting, how can that man, O Pārtha, be killed or a killer?

य एनमात्मानं प्रबुद्धत्वाज्जानाति, न स हन्ति न स हन्यते, इति तस्य कथं बन्धः॥ २२॥

One who has realized his own self (*ātman)* knows that *ātman* cannot be either killed or killer, because knowledge is awakened in him. Therefore, he cannot be bound.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही॥ २३॥

23. As a man casting away worn-out garments takes on other new ones, so the dweller in the body, casting away worn-out bodies, takes on others that are new.

यथा वस्त्राच्छादितस्तद्वस्त्रनाशे समुचितवस्त्रान्तरावृतो न विनश्यति, एवमात्मा देहान्तरावृतः॥ २३॥

As a person whose clothes have been worn out takes another piece of clothing but himself doesn't get destroyed, so the *ātman* takes on various bodies.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ २४॥

24. Weapons cannot cut him, nor can fire burn him, water cannot make him wet, nor can wind dry him.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ २५॥

25. The *ātman* cannot be cut; he cannot be burned; he cannot be wetted, nor yet can he be dried. He is eternal, all pervading, stable, immovable and primeval.

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि॥ २६॥

26. The *ātman* is said to be unmanifested, unthinkable, and unchangeable; therefore, knowing him in this way, you should not grieve.

नास्य नाशकारणं शस्त्रादि किंचित्करम्, चिदेकस्वभावस्यानाश्रितस्य निरपेक्षस्य निरंशस्य स्वतंत्रस्य स्वभावान्तरापत्त्याश्रयविनाशावयवविभाग-विरोधिप्रादुर्भावादिक्रमेण नाशयितुमशक्यत्वात्। न च देहान्तरगमनमस्यापूर्वम्। देहान्वितोऽपि सततं देहान्तरं गच्छति तेन संवध्यत इत्यर्थः, देहस्य क्षणमात्रमप्यनवस्थायित्वात्। एवंभूतं विदित्वैनमात्मानं शोचितुं नार्हसि॥ २६॥

A weapon cannot harm the *ātman*. The *ātman* [7], which is consciousness alone, non-dependent, non-relational, complete in himself and absolute freedom (*svatantra*), cannot be destroyed by any transformation that a particular object (in which *ātman* inheres) is

[7] The *ātman*, being of the nature of consciousness, does not inherently possess any cause responsible for his creation. Therefore, he cannot be destroyed or influenced in any way either by adding or removing any possible cause.

subjected to. As for example when an object takes on a different form [8], or when its support is destroyed [9], or when it is separated into parts [10], or when it is confronted by stronger contradictory forces [11].

The *ātman*, which is permanent, is constantly associated with new bodies. When the *ātman* gets associated with a given body, it continuously experiences different conditions. These conditions are those, which that particular body is experiencing during its lifetime. This is because the body is not the same even for one moment. Having this in mind, one should not grieve for the *ātman*.

अथवैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि॥ २७॥

27. Even if you think of him as continually being born and continually dying, even then, O Mighty-armed, you should not grieve for this *ātman*.

अथाप्येनं देहं मन्यसे नित्यजातं प्रवाहस्याविनाशात्, तथापि न शोच्यता। क्षणिकप्रक्रियया वा नित्यविनाशिनम्, तथापि का शोच्यता। एवं यदि आत्मनस्तद्देहसंयोगवियोगाभ्यां नित्यजातत्वं नित्यमृतत्वं वा मन्यसे, तथापि सर्वथा शोचनं प्रामाणिकानामयुक्तम्॥ २७॥

न चैतदन्यथा नित्यत्वानित्यत्वमुपपत्तिमत्—यतः

If (for the sake of argument) we accept the concept that a body is continuously (eternally, ever) reborn because of the beginningless stream of destruction (and creation of that body), even then there is no reason for grief. If on the other hand, we consider it to be continuously (ever) perishable, because it changes every moment, even then there is no reason for grief. Either we accept *ātman* to be constantly born because of being associated with bodies, or we accept *ātman* to be continuously dying because of being dissociated with bodies. In either case it is not reasonable to grieve.

---

[8] As for example when milk turns into curd.

[9] That is to say when its material cause is destroyed.

[10] Like a pot when its constituent parts are separated from each other.

[11] As for example, when as deer is killed by a lion.

Otherwise, the eternal nature of the *ātman* and the non-eternal nature of the body couldn't be justified. Because:

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि॥ २८॥

28. Death is indeed certain for the born, and birth is certain for the dead; therefore, you should not grieve over the inevitable.

जन्मन एवानन्तरं नाशो नाशादनन्तरं जन्म इति चक्रवदयं जन्ममरणसन्तान इति किंपरिमाणं शोच्यतामिति॥ २८॥

अपिच

Death comes after birth and birth comes after death. Thus, it resembles a wheel of series of births and deaths. How much can one worry about this?

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत!
अव्यक्तनिधनान्येव तत्र का परिदेवना॥ २९॥

29. Creatures are unmanifested in the beginning, manifested in the middle state, and unmanifested again at the end, O Bhārata. In regard to this, what could be accomplished by anguish?

नित्याः सन्तु अनित्या वा, यस्तावदस्य शोचकस्तं प्रत्येव आदावव्यक्तः अन्ते चाव्यक्तः, मध्येतस्य व्यक्तता विकार इति प्रत्युत विकारे शोचनीयं न स्वभावे। किंच यत्तन्मूलकारणं किंचिदभिमतं तदेव यथाक्रमं विचित्रस्वभावतया स्वात्ममध्ये दर्शिततत्तदनन्तसृष्टिस्थितिसंहृतिवैचित्र्यं नित्यमेव। तथास्वभावेऽपि कास्य शोच्यता॥ २९॥

एवंविधं च

Regardless of whether we understand the body to be eternal or perishable, why worry about something which is unmanifested at the beginning and at the end, and manifest in between? If there is anything to worry about, then this is the continuous change but not one's own innermost nature (*svabhāva*).

Whatever might be called the original cause [12] (*mūla karaṇam*) in different systems, that very cause, because of possessing a variegated nature, should possess the power to display in its own self the variety of objects in innumerable circles of creations, maintenances and destructions. Therefore, having in mind that this original cause possesses eternal nature, what purpose would be served if one grieves over that.

आश्चर्यवत् पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैनमन्यः।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित्॥ ३०॥

30. One perceives the *ātman* as a wonder, another speaks of the *ātman* as a wonder, yet another hears of the *ātman* as a wonder. But even on hearing of him no one understand his nature.

ननु यद्येवमयमात्मा अविनाशी किमिति सर्वेण तथैव नोपलभ्यते? यतोऽद्भुतवत्कश्चिदेव पश्यति। श्रुत्वापि न कश्चिदेनं जानाति—वेत्ति॥ ३०॥

Now, the question arises, if the *ātman* is indestructible then why is this truth not obvious to all?

The answer to this question is that only a few are capable of realizing the *ātman* as something extraordinary. Others, even having heard about *ātman*, do not realize his nature.

---

[12] Here Abhinavagupta points out that whatever name might be used to denote the hignhest reality in different philosophical systems, that highest reality must be eternal in its nature and possess the capibility of creation, maintance and destruction of the universe.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि॥ ३१ ॥

31. This *ātman* who dwells in the body of everyone is eternal and indestructible, O Bhārata; therefore you should not grieve for any living being whatsoever.

अतो नित्यमात्मनोऽविनाशित्वम्॥ ३१ ॥

Therefore, the eternity of the *ātman,* which is indestructible, has been proved.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥ ३२ ॥

32. Even if you consider your own duty (*dharma*) as a *kṣatriya,* you should not tremble, for there is nothing better for a *kṣatriya* than a battle in accordance with *dharma*.

स्वधर्मस्य चानपहार्यत्वात् युद्धविषयः कम्पो न युक्तः ॥ ३२ ॥

It is not proper for you to be afraid of battle. One's own duty (*dharma*) should never be abandoned.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।
सुकृतात्क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥ ३३ ॥

33. Only (a few) *kṣatriyas*, O Pārtha, as a result of their past meritorious deeds, find unsought such a battle, which is an open door to heaven.

अन्येऽपि ये काममयाः क्षत्रियास्तैरपि ईदृशं युद्धं स्वर्गहेतुत्वान्न त्याज्यम्, किं पुनर्यस्य ईदृशं ज्ञानमुपदिष्टमिति तात्पर्यम्। न पुनः स्वर्गपर्यवसायी श्लोकः ॥ ३३ ॥

यद्भयाच्च भवान् युद्धान्निवर्तेत, तदेव शतशाखमुपनिपतिष्यति भवत इत्याह

Even other *kṣatriyas* who are full of desire will not give up such a battle, which is an open door to heaven. What about you who has received instruction from Kṛṣṇa himself? This verse, however, shouldn't be taken to advocate reaching heaven as the ultimate goal [13].

The Lord points out to Arjuna that, that very fear which he is unwilling to confront here on the battlefield, whose roots are deep and possesses many branches, will always follow him wherever he goes.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि॥ ३४॥

34. Now, if you do not fight in this battle, which is in accord with your duty (*dharma*), then casting away your own *dharma* and fame, you will incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम्।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते॥ ३५॥

35. And also people will ever tell of your disgrace, and to a man of honor, disgrace is worse than dying.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम्॥ ३६॥

36. The great warriors will think that you withdraw from battle out of fear, and those who held you in high esteem will belittle you.

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम्॥ ३७॥

37. Your enemies will speak many improper words of you and will deride your skills. What could be worse than this?

---

[13] The highest goal in *Kashmir Shaivism* is unification with Śiva, who is the highest reality. Heaven is the limited goal that comes as a result of attachment for the limitted fruits of action.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥ ३८॥

38. If killed, you will attain heaven, if victorious, you will enjoy the earth; therefore, stand up, O Son of Kuntī, determined to fight!

श्लोकपञ्चकमिदमभ्युपगम्य वादरूपमुच्यते यदि लौकिकेन व्यवहारेणास्ते भवांस्तथाप्यवश्यानुष्ठेयमेतत्॥ ३८॥

These five verses express teachings in accordance with the ordinary, everyday human experience. Therefore, even if Arjuna lives his life following the worldly norms, he would still need to fight this battle.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि॥ ३९॥

39. Having gained equanimity in pleasure and pain, in gain and loss, victory and defeat, then engage in battle. By following this path, you will not incur sin.

तव तु स्वधर्मतयैव कर्माणि कुर्वतो न कदाचित्पापसम्बन्धः॥ ३९॥

If you perform action in accordance with your duty (*dharma*) you will never incur sin.

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि॥ ४०॥

40. This which has been explained to you, is knowledge in terms of *Sāṁkhya*; hear it now in terms of *Yoga*. By establishing yourself in this knowledge, O Pārtha, you will rid yourself of the binding influence of action.

एषा च तव सांख्ये—सम्यग्ज्ञाने बुद्धिः—निश्चयात्मिका उक्ता। एषैव च यथा योगे—कर्मकौशले योज्यते तथैव शृणु। यया बुद्ध्या कर्मणां बन्धकत्वं त्यक्ष्यसि।

नहि कर्माणि स्वयं बध्नन्ति—जडत्वात्; अतः स्वयमात्मा कर्मभिर्वासनात्मकैरात्मानं बध्नाति ॥ ४० ॥

This knowledge has been explained to you according to the *Sāṁkhya* system, which is correct and decisive knowledge. Now, listen to this same knowledge according to the *Yoga* system, which is skill in action. This knowledge will make you free from the bondage of action. Action by itself cannot bind anyone because it is insentient. The *ātman* binds himself by the acts existing in a subtle form, i.e., impressions of the past deeds (*vāsanā* [14]).

नेहातिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ ४१ ॥

41. Here in this practice of yoga no effort is lost, and there is no loss of what is gained. Even a little of this experience protects from great fear.

अस्यां बुद्धौ अतिक्रमेण—अपराधेन प्रमादेन नाशो न भवति—प्रमादस्याभावात्। यथा च परिमितेन श्रीखण्डकणेन ज्वालायमानोऽपि तैलकटाहः सद्यः शीतीभवति; एवमनया स्वल्पयापि योगबुद्ध्या महाभयं संसाररूपं विनश्यति ॥ ४१ ॥

न चैषा बुद्धिरपूर्वानीयते, किंतर्हि

One established in this knowledge of yoga cannot be destroyed, either as a result of mistake or carelessness. This is because in this knowledge there is no place for error and therefore, no possibility of committing mistakes. As even a small amount of sandal paste extinguishes the flame burning in a pot full of oil, similarly, the experience of the *ātman* by means of the yoga of knowledge (*jñāna yoga*) destroys fear in the form of continuous birth and death (*samsāra*).

---

[14] *Vāsanās* are impressions left in the mind, created as a result of past actions. These actions could be performed either on the level of mind, speech or body. Their performance leaves impressions in the mind, which become seeds for the future desires, thoughts and actions. *Vāsanās* create continuous and uninterupted series of thoughts and desires that cover one's inermost nature, *ātman*.

This knowledge is not a new doctrine because it was known by many in ancient times. If it is so, then what is the nature of that decisive knowledge?

व्यवसायात्मिका बुद्धिरेकैव कुरुनन्दन।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ ४२ ॥

42. In this yoga, O Joy of the Kurus, the intellect is decisive and one-pointed, but many-branched and endlessly diverse are the intellects of the indecisive.

व्यवसायात्मिका सर्वस्यैकैव सहजा धीः। निश्चेतव्यवशात्तु बहुत्वं गच्छति॥ ४२ ॥

तथाच

This decisive intellect is one, which is equally applicable to all things. However, it gains plurality on account of the multitude of things to be known.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।
वेदवादपराः पार्थ नान्यदस्तीतिवादिनः॥ ४३ ॥

43. The undiscerning, delighting in the study of the Veda, O Pārtha, speak flowery words declaring that there is nothing else.

कामात्मानः स्वर्गपरा जन्मकर्मफलेप्सवः।
क्रियाविशेषबहुला भोगैश्वर्यगतीः प्रति॥ ४४ ॥

44. They are filled with desires and have heaven as their highest goal; during their lifetime they strive to attain the fruit of actions and prescribe many special rites for the attainment of enjoyment and power.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते॥ ४५ ॥

45. A discerning state of intellect does not arise in the meditation of those who are attached to enjoyment and power, and whose minds are carried away by those flowery words.

ये कामाभिलाषिणस्ते स्वयमेतां वाचं वेदात्मिकां पुष्पितां—भविष्यत्स्वर्गफलेन व्याप्तां वदन्ति। अत एव जन्मनः कर्मैव फलमिच्छन्ति, तेऽवपिश्चितः। ते च तयैव—स्वयंकल्पितया वेदवाचा अपहृतचित्ता व्यवसायबुद्धियुक्ता अपि न समाधियोग्याः—तत्र फलनिश्चयत्वादिति श्लोकत्रयस्य तात्पर्यम्॥ ४५ ॥

अत एव च

Those who are overwhelmed by desire for the fruits of action perceive Vedic texts as "flowery words" (*puṣpitām vācam*). In other words, they perceive the Vedas as being permeated by the fruits of sacrifice, such as the heaven that might be attained in the future. These people accept action as the only purpose in life. This way of thinking shows that they were not properly educated. They have been misled by their wrong interpretation of the Vedas, which is the result of their own imagination. Therefore, even if they possess a decisive intellect they are not entitled to *samādhi*. This is because they practice *samādhi* in order to attain some limited result. This is in brief the purport of these three verses.

Therefore, the Lord said:

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान्॥ ४६ ॥

46. The Vedas possess three qualities (*guṇas*), which are instrumental in binding. Free yourself from these three *guṇas*, O Arjuna; be beyond duality, ever established in the highest reality, free from thoughts of possessions and comfort, possessed of the Self.

वेदास्त्रैगुण्येन करणेन विशेषेण सिन्वन्ति—बध्नन्ति, न तु बन्धकाः। यस्मात् सुखदुःखमोहबुद्ध्या कर्माणि वैदिकानि क्रियमाणानि बन्धकानि, अतस्त्रैगुण्यं—कामरूपं त्याज्यम्। यदि तु वेददूषणपरमेतदभविष्यत्, प्रकृतं युद्धकरणं व्यघटिष्यत—वेदादन्यस्य स्वधर्मनिश्चायकत्वाभावात्। येषां तु फलाभिलाषो विगलितस्तेषां न वेदा बन्धकाः ॥ ४६ ॥

यतो वेदाः परं तेषां सम्यग्ज्ञानोपयोगिनः, अत आह

The Vedas possess qualities called the three *guṇas,* which are instrumental in binding (*sinvanti badhnanti* [15]) (a person) to a great extent or particularly (*viśeṣena* [16]). However, the Vedas themselves are not instrumental in binding. If Vedic rituals are being performed with the notion of attaining fruits, which are characterized by one of these three *guṇas,* only then the Vedas are binding. Therefore, the three *guṇas,* which are of the nature of desire, are to be abandoned.

This verse, however, should not be taken to be a criticism of the Vedas. If it were criticism, then the topic under consideration (the necessity for Arjuna to fight the war) would be difficult to justify. This is because the Vedas are the highest authority in ascertaining one's *dharma*. Those who have lost interest in the fruit of action are not bound by the Vedas.

Therefore, the Vedas are of great assistance to those seeking the highest knowledge. The Lord said:

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४७ ॥

47. To the enlightened *brāhmaṇa* all the Vedas are of no more importance than is a small well in a place flooded with water on all sides.

यस्य स्वधर्ममात्रे ज्ञाने च प्राधान्यं, परिमितादपि वेदभाषितात्कार्यम् ॥ ४७ ॥

अतश्च

[15] This is to say that portion *ṣaya* in the word *viṣaya* is derived from the root *si,* which means to bind (*badhnanti*).

[16] The word *viśeṣena* in the commentary stands for the prefix *vi* in the word *viṣaya*, meaning to a great extent or particularly, specifically.

A *brāhmaṇa*, who is primarily concerned with knowledge and carrying out his duty (*dharma*), can make use of only a limited amount of Vedic speech.

कर्मण्यस्त्वधिकारस्ते मा फलेषु कदाचन।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि॥ ४८॥

48. Your domain is the field of action alone, and never its fruits. Do not be motivated by the fruits of action, nor attached to inaction.

कर्ममात्रे त्वं व्यापृतो भव, नतु कर्मफलेषु। ननु कर्मणि कृते नान्तरीयकतयैव फलमापतति इति? मैवम्। तत्र हि यदि त्वं फलकामना-कालुष्यव्याप्तो भवसि, तदा कर्मणां फलं प्रति हेतुत्वम्। यदप्रार्थ्यमानं फलं तत् ज्ञानम्। नानिच्छोस्तदिति कर्माभावेन यः सङ्गः, स एव गाढग्रहरूपो मिथ्या-ज्ञानस्वरूपः, इति त्याज्य एव॥ ४८॥

किंतर्हि

The Lord is advising Arjuna that he should be engaged in performing action alone, without expecting its results. However, the question could be raised: Because every action is (naturally) associated with a particular result, then if an action is performed, will the fruit (connected with that particular action) not spontaneously follow? This question, however, is not justified. Only if one is overwhelmed by desires for the fruits of action, only then the action performed (because of its casual relationship with its fruit) will bring result. If, however, the fruit of the action is not desired then the result will be knowledge.

Then, how should one engage in performing action?

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥ ४९॥

49. Established in yoga, O Winner of Wealth, perform actions, having abandoned attachment and having become balanced in success and failure, for balance of mind is called yoga.

योगे स्थित्वा कर्माणि कुरु। साम्यं च योगः॥ ४९॥

Established in yoga perform action. Yoga is possessing a balanced mind, i.e., transcending the pair of opposites.

यस्य सर्वे समारम्भ निराशीर्बन्धनास्त्विह।
त्यागे यस्य हुतं सर्वं स त्यागी स च बुद्धिमान्॥ ५०॥

50. One whose actions are free from the bond of expectation of the auspicious results, and one who has abandoned all sacrifice in the fire of renunciation, he is a true renunciant and a wise man.

यस्य सर्वे व्यापारा आशीरूपेण बन्धनेन न युक्ताः। अभिलाषो हि बन्धकः॥ ५०॥

One who is free from the desire for the fruits of auspicious actions is free from bondage. This is because desire is bondage.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः॥ ५१॥

51. The action that brings defective results can be removed by the yoga of knowledge, O Winner of Wealth. Take refuge in the yoga of knowledge. Pitiful are those who are motivated by the fruits of action.

बुद्धियोगात्किल हेतोरवरं-दुष्टफलं रिक्तं कर्म दूरीभवति। अतस्तादृश्यां बुद्धौ शरणमन्विच्छ-प्रार्थयस्व, येन सा बुद्धिर्लभ्यते॥ ५१॥

Through the yoga of knowledge (*jñāna* yoga), acts which bring about inferior (*avaram*), that is defective, results can be removed. Therefore, follow the path of knowledge, which will enable you to achieve the yoga of knowledge.

बुद्धियुक्तो जहातीमे उभे सुकृतदुष्कृते।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम्॥ ५२॥

52. He whose intellect is established in this yoga of knowledge casts off both good and evil even while living in this world. Therefore, establish yourself in this yoga. Yoga is skill in action.

उभे इति परस्परव्यभिचारं दर्शयति। तस्मात्—यथाहि सुकृत्तदुष्कृते नश्यतस्तथाकरणमेव परमं कौशलमिति भावः ॥ ५२ ॥

The word 'both' (*ubhe*), in this verse is used because of the contradictory meanings of the two words it refers to, i.e., good deeds and bad deeds (*sukṛtaduṣkṛte*). However, the highest skill in action is to act in such a way so that both good and bad deeds are destroyed.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्॥ ५३ ॥

53. The wise, who are fully established in the yoga of knowledge, having renounced the fruits born of actions and being liberated from the bondage of rebirth, arrive at a state devoid of suffering.

योगबुद्धियुक्ताः कर्मणां फलं त्यक्त्वा जन्मबन्धं त्यजन्तिब्रह्मसत्तामवाप्नुवन्ति ॥ ५३ ॥

Those who are established in the yoga of knowledge, by abandoning the fruits of action give up the circle of rebirths and attain the abode of the highest *Brahman*.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च॥ ५४ ॥

54. When your intellect crosses beyond the mire of delusion, then you will become detached from what has been heard and what is yet to be heard.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चिता।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि॥ ५५॥

55. When your intellect, bewildered by Vedic texts, will stand unmoving, fixed in *samādhi*, then you will attain yoga.

तत्र च योगबुद्धिप्राप्त्यवसरे व स्फुटमेवेदमभिज्ञानम्; श्रोतव्यस्य श्रुतस्याभिलष्यमाणस्य च आगमस्य उभयस्यापि निर्वेदभाक्त्वम्। अनेन चेदमुक्तम्–अविद्यापदनिपतितप्रमात्रनुग्राहकशास्त्रश्रवणसंस्कारविप्रलम्भमहिमा अयं–यत्तवास्थाने कुलक्षयादिदोषदर्शनम्; तत्तु तथा शासनबहुमानविगलने विगलिष्यतीति॥ ५५॥

At the time of achieving the yoga of knowledge you will have clear and right understanding. You will become detached from the *śāstras*, both from the ones that you have already studied and the others that you still want to study.

In this verse, it is pointed out that Arjuna's way of thinking is the result of the influence created by the impressions gathered through studying the *śāstras* in the wrong way. This false knowledge is instrumental in keeping him in ignorance and is the main reason why Arjuna is disturbed with the prospect of the destruction of his family. This misconception will disappear when the respect for this kind of *śāstra* disappears.

अर्जुन उवाच

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव।
स्थिरधीः किं प्रभाषेत किमासीत व्रजेच्च किम्॥ ५६॥

Arjuna said:

56. What are the signs of a man whose intellect is steady, who is absorbed in the Self, O Keśava? How does the man of steady intellect speak, how does he sit, how does he walk?

यदा स्थास्यति बुद्धिः—इत्यनेन वचसा समाधिस्थस्य योगिनो यः स्थितप्रज्ञशब्दस्तत्र वाचक उक्तस्तस्य का भाषा—किं प्रवृत्तिनिमित्तं, भाष्यते येन निमित्तेन शब्दैरर्थ इति कृत्वा योगिनः स्थितप्रज्ञशब्दः किं रूढ्या वाचकोऽन्वर्थतया वा, इति एकः प्रश्नः। यद्यपि, रूढौ शङ्कैव नास्ति तथाप्यन्वर्थतां लब्धामपि स्वरूपलक्षणनिमित्तनिरूपणेन स्फुटीकर्तुमेष प्रश्नः। स्थिरधीरिति शब्दपदार्थ-कोऽर्थपदार्थकश्च, तत्र स्थिरधीशब्दः किं प्रयोगलक्षणमेवार्थमाह आहो तपस्विनमपि, इति द्वितीयः प्रश्नः। स च स्थिरधीर्योगी किमासीत—किमभ्यस्येत्—क्वास्य स्थैर्यं स्यात् इति तृतीयः। अभ्यस्यंश्च किमाप्नुयात्, इति चतुर्थः॥ ५६॥

एतदेव प्रश्नचतुष्टयं क्रमेण निर्णीयते श्रीभगवता

Verse 55 describes the yogin whose intellect has become firm and unshakable because of the experience of *samādhi*. This kind of yogin is technically called *sthitaprajña*. By the question (*tasya kā bhāṣā?*), the desire to know the basis for the use of the word *sthitaprajña* to denote a yogin in *samādhi* is indicated. In other words, the question is whether the word *sthitaprajña* is used in its conventional or derivative sense [17]? This is the first question. Although there is no doubt that the word is used in its conventional sense, the question regarding its derivative sense is justified. This is because when the derivative sense of the word *sthitaprajña* is obtained, it might help to clarify the nature of the yogin in *samādhi*.

In regard to the word *sthiradhīḥ* the question is whether this word stands for itself or does it stand for something outside of itself? In other words, the question is whether the word is used in its derivative sense or does it also stand for a yogin still on the path of reaching *samādhi* (*tapasvin*)? This is the second question.

The third question is where should he (mentally) sit, i.e., how should he practice? Or better, where does his mind need to be established so that he can experience *samādhi*? The fourth question is: What does he attain through his practice?

---

[17] In order to understand the difference between the derivative and conventional usage of the word we can take an example of the word *paṅkaja*, which means born in or from the mud. Now, if the word *paṅkaja* is taken in its derivative sense then it refers to everything that is born in the mud. However, conventionally the word *paṅkaja* is used to denote the lotus flower. Conventional usage is usually more restricted than the derivative one.

श्री भगवानुवाच

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान्।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते॥ ५७॥

The Lord said:

57. When a man leaves behind all the desires that are deeply rooted in his mind, O Pārtha, when he is contented in the self through the self alone, then he is said to be one in whom knowledge has become steady.

स्थिता रूढा प्रज्ञा यस्य। रूढिश्च नित्यमात्मरूढित्वे सति विषयविक्षेपकृतस्य कामरूपस्य भ्रमस्य निवृत्तत्वात्, योगिनो यः स्थितप्रज्ञ-शब्दोऽन्वर्थः स चेत्थंयुक्त इत्येकः प्रश्नो निर्णीतः॥ ५७॥

The word *sthitaprajña* is a *bahuvrīhi* compound that refers to one whose knowledge has become steady, i.e., whose knowledge (*prajñā*) has become established in yoga (*rūḍha*). Such a yogin (*rūḍhi*) is permanently established in yoga because of the disappearance of the fluctuations of the mind. These fluctuations, which are of the nature of desire, are caused by the distraction of the mind by worldly objects. Thus, the compound word *sthitaprajña,* when describing a yogin, is used in its derivative sense. This is the answer to the first question.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थिरधीर्मुनिरुच्यते॥ ५८॥

58. He whose mind is not agitated in the midst of sorrows, who although surrounded by pleasures is free from longing, from whom passion, fear and anger have disappeared, he is said to be a sage of steady intellect.

सुखदुःखयोर्यस्य रागद्वेषरहिता वृत्तिः स मुनिरेव स्थिरप्रज्ञो नान्यः॥ ५८॥

युक्तं चैतत्, यतः

Only that kind of sage (*muni*) is called *sthitaprajña* who doesn't have any attachment to pleasure or aversion to suffering.

This is correct because:

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता॥ ५९ ॥

59. He who is without affection towards anything, who neither welcomes nor rejects when gaining good or bad, his knowledge is well-established.

शुभाशुभप्राप्तौ तस्याह्लादतापौ न भवतः॥ ५९ ॥

This kind of yogin doesn't experience pleasure or pain when he is having pleasant or unpleasant experiences.

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वतः।
इन्द्रियाणीन्द्रियार्थेभ्यः स्थिरप्रज्ञस्तदोच्यते॥ ६० ॥

60. And when such a yogin withdraws his senses from the objects of the senses, as a tortoise draws in its limbs from all sides, his knowledge stands established.

न चास्य पाचकवद्योगरूढित्वम्; यदा यदा किलायमिन्द्रियाणि संहरते–आत्मन्येव कूर्म इवाङ्गानि क्रोडीकरोति विषयिभ्यो विषयान्निवार्य, तदा तदा स्थिरप्रज्ञः। यद्वा–इन्द्रियार्थेभ्यः प्रभृति इन्द्रियाणि आत्मनि संहरते–विषयेन्द्रियादिकं सर्वमात्मसात्करोति॥ ६० ॥

ननु तपस्विनोऽपि कथं स्थिरप्रज्ञशब्दो न प्रवर्तते? उच्यते–

As a cook, (although bearing that name) is not always engaged in the act of cooking, in the same way a yogin is not always established in yoga. Whenever a yogin withdraws his sense organs into the *ātman*, he (like a turtle who contracts its limbs) leaves behind worldly objects. Only in such a situation, can a yogin be called *sthitaprajña*. Or we can say that he withdraws his sense organs from the objects of senses and places both of them under the control of the *ātman*.

The next question to be answered is: why the term *sthitaprajña* is not used for a yogin who is still not fully realized, i.e., *tapasvin*? It is said:

विषया विनिवर्तन्ते निराहारस्य देहिनः।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥ ६१॥

61. The sense objects depart from him who abstains from them, but the taste for them persists; but even the taste departs from a yogin who has experienced the highest reality.

यद्यपि आहार्यैः-रूपादिभिर्विषयैः संबन्धोऽस्य नास्ति, तथापि तस्य विषया अन्तःकरणगतमुपरागलक्षणं रसं वर्जयित्वा निवर्तन्ते। अतो नासौ स्थिरप्रज्ञः। योगिनस्तु परमेश्वरदर्शनादुपरागो न भवति, अन्यस्य तु तपस्विनो नासौ निवर्तते॥ ६१॥

Although the *tapasvin* is free from attachment to the external objects such as form, etc., his attachment is still for the 'taste', i.e., mental attachment inherent in the internal sense organs. Therefore, the *tapasvin* cannot be called *sthitaprajña*. A fully realized yogin is free from this kind of attachment because of the experience of the highest reality. This however, is not the case with the *tapasvin*.

यत्तस्यापि हि कौन्तेय पुरुषस्य विपश्चितः।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः॥ ६२॥

62. The turbulent senses, O Son of Kuntī, forcibly carry away the mind even of a wise man striving to control them.

यत्-यस्मात् तस्यापि-तपस्विनो मन इन्द्रियैर्ह्रियते; अथवा यत्तस्य - सयत्नस्यापि। योगिना च मन एव जेतव्यम्, इति द्वितीयो निर्णीतः॥ ६२॥

Therefore, the mind of a *tapasvin* also (*tasyāpi*) is forcefully taken by his sense organs. Or the word *yattasya* could be taken to refer to a yogin who still needs to conquer his mind. This is the answer to the second question.

तानि संयम्य मनसा युक्त आसीत मत्परः।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता॥ ६३॥

63. Having brought his senses under control by his mind, let him sit established in yoga, intent on Me, for only he whose senses are controlled possesses well-established knowledge.

य एवं मनसा इन्द्रियाणि नियमयति, नतु अप्रवृत्त्या, स एव स्थिरप्रज्ञः। स च मत्पर एवासीत—मामेव चिदात्मानं परमेश्वरं अभ्यस्येत्॥ ६३॥

Only a yogin who controls his sense organs with his mind can be referred to as one whose knowledge is firmly established (*sthitaprajña*). The same does not apply to a yogin who purposely makes his sense organs weaker. A yogin should always be in search of the highest reality, i.e., should always meditate on *Parameśvara,* who is the highest reality.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।
सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते॥ ६४॥

64. Dwelling on the objects of the senses a man develops attachment for them, from attachment desire is born, desire gives rise to anger.

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति॥ ६५॥

65. From anger arises delusion; from delusion failure of memory; from failure of memory destruction of intellect; through the destruction of the intellect total destruction ensues.

तपस्विनो विषयत्याग एव विषयग्रहणे पर्यवस्यति। ध्यात्वा हि ते त्यज्यन्ते। ध्यानकाल एव च सङ्गादय उपजायन्ते,—इत्यनुपायो विषयत्यागः स्थिरप्रज्ञस्य॥ ६५॥

(In the process of doing his austerities) a *tapasvin* having abandoned one object gets attached to another one. Then again through meditation he abandons attachment to that particular object. However, during the time of meditation (although he abandons the objects externally) he develops attachment to these objects internally. On the other hand, one whose knowledge is firmly established (*stithaprajña*) is free from attachment to the objects without using any means, i.e., meditation etc.

रागद्वेषविमुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ ६६॥

66. But he who is established in his own self, who is free from attachment and aversion, who controls his own mind; he, even while experiencing the objects of the senses, attains tranquillity.

प्रसादे सर्वदुःखानां हानिरस्योपजायते।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ ६७॥

67. In tranquillity is born the cessation of all his sorrows. Indeed the knowledge of the man of tranquil mind soon becomes firmly established.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ ६८॥

68. He whose mind is not controlled is devoid of knowledge and the possibility of meditation. Without meditation there can be no peace, and without peace how can there be happiness?

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ ६९॥

69. When the mind is governed by the wandering senses, his intellect is carried away by it as the wind carries away a ship on the water.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वतः।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता॥ ७०॥

70. Therefore, O Mighty-armed, his knowledge stands established whose senses are completely withdrawn from their objects.

यस्तु मनसो नियामकः, स विषयान्सेवमानोऽपि न क्रोधादिकल्लोलैरभिभूयते इति स एव स्थिरप्रज्ञो योगी–इति तात्पर्यम्॥ ७०॥

'योगी च सर्वव्यवहारान् कुर्वाणोऽपि लोकोत्तरः'–इति निरूपयता परमेश्वरेण संक्षिप्यास्य स्वरूपं कथ्यते

However, a fully realized yogin, one who has his sense organs under control, in spite of being engaged in worldly activities is not overwhelmed by the waves of anger, etc.

A yogin, although completely engaged in all worldly activities, remains above them. In the following verse the Lord briefly describes a fully realized yogin.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा रात्रिः पश्यतो मुनेः॥ ७१॥

71. That which is night for all beings, in that the self-controlled is awake. That in which all beings are awake is night for the sage who sees.

या सर्वेषां भूतानां निशा–मोहनी माया तस्यां मुनिर्जागर्ति–कथमियं हेयेति। यस्यां च दशायां लोको जागर्ति–नानाविधां चेष्टां कुरुते, सा मुनेः रात्रिः यतोऽसौ व्यवहारं प्रत्यबुद्धः। एतदुक्तं भवति,–येयं माया खलु, तस्या मोहकत्वं नामरूपं सुखतन्त्रताभासनं च। तत्र–लोकः प्राच्यं स्वरूपमस्या अपरामृश्यैव द्वितीयस्मिन्रूपे निबद्धस्मृतिरास्ते। योगी तु तद्विपरीतस्तदीयं मोहकत्वं तदुन्मूलनाय पश्यति, सुखतन्त्रतां तु नाद्रियते। पश्यन् सम्यग्ज्ञानी, मिथ्याज्ञानोपघाताच्च सुखतन्त्रतानादरः। पश्यत एव सा रात्रिरिति चित्रम्। विद्यायां चावधत्ते योगी यत्र सर्वो विमूढः। अविद्यायां त्वबुद्धः; यत्र जनः प्रबुद्धः–इत्यपि चित्रम्॥ ७१॥

अत एव

The word night (*niśā*) means *māyā,* which is the cause of the delusion of ordinary people. In contrast to ordinary people a yogin is awake in that *māyā*. The question here is: How is it possible for a yogin to remove the influence of *māyā*?

The conditions (of life) in which ordinary people are awake, i.e., engaged in performing activities, (these conditions) are night for the yogin. This is because a yogin is not awake for worldly activities.

We can say that *māyā* imposes its influence (on ordinary people) by applying two different means. First, it gives names and forms to various objects. Second, it gives a false experience of pleasure that is derived from the experience of various objects. It is because ordinary people fail to recognize the real nature of the objects, which possess various names and forms, that they continue to live under the spell of experience based on pleasure and pain.

A yogin, on the other hand, looks for a means to uproot the very essence of this deluding nature of *māyā*. His tool in overcoming *māyā* is disregard for the second function of *māyā,* which is instrumental in giving pleasure. The yogin is capable of doing this because he has destroyed all ignorance through right knowledge.

These two statements by the Lord, that a *yogin* sees day in night and night in day through right knowledge, is an extraordinary statement. This is to say, that a yogin stays awake in knowledge where all people are deluded and that he is completely unaware of ignorance in which ordinary people live.

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत्।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७२ ॥

72. Like the ever-full ocean, that remains unmoved and stands still as waters enter, in the same way, he in whom all desires enter but who remains unmoved attains peace, and not he who cherishes desires.

योगी न कामार्थं बहिर्धावति, अपि त्विन्द्रियधर्मतया। तं विषया अनुप्रविशन्तो न तरङ्गयन्ति नदीवेगा इवोदधिम्। एवं तृतीयो निर्णीतः ॥ ७२ ॥

A yogin is not purposefully seeking to engage in worldly activities just to fulfil his desires. However, he remains engaged in the activities of this world because this is the nature of the sense organs. Sense organs that run through him (but are not part of his real nature) do not create waves of anger in him. In the same way, the movement of the river does not disturb the ocean. This is the answer to the question number three (raised in the verse 56).

विहाय कामान्यः सर्वान्पुमांश्चरति निस्पृहः।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति॥ ७३ ॥

73. When man abandons all his desires he acts without longing; having become free from the sense of 'I' and 'mine', he attains peace.

स योगी सर्वकामसंन्यासित्वात् शान्तिरूपं मोक्षमेति ॥ ७३ ॥

Such a yogin, because he renounces all of his desires attains *mokṣa*, which is perfect peace.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति॥ ७४ ॥

74. This is the state of *Brahman*, O Pārtha. He who attains this state never gets deluded. Becoming established in it, even at the last moment, he attains the freedom of *Brahman*.

एषासौ ब्रह्मसत्ता यस्यां क्षणमात्रं स्थित्वा—अवस्थितिं प्राप्य शरीरभेदात् परमं ब्रह्माप्नोति, इति प्रश्नचतुष्टयं निर्णीतमिति शिवम्॥ ७४ ॥

A yogin who experiences the highest *Brahman*, even for one moment, will after he abandons his body attain that highest reality. This is the answer to question number four.

अत्र संग्रहश्लोकः

अहो नु चेतसश्चित्रा गतिस्त्यागेन यत्किल।
आरोहत्येव विषयाञ्छ्रयंस्तांस्तु परित्यजेत्॥ २॥

SUMMARY VERSE:

The most amazing, indeed, is the movement of the mind. Through (the process of) giving up one object it jumps to other ones, taking thus recourse to (new) objects that are again to be given up.

इति श्रीमहामाहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते श्रीमद्भगवद्गीतार्थसंग्रहे द्वितीयोऽध्यायः॥ २॥

अथः तृतीयोऽध्यायः

CHAPTER 3

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।
तत्किं कर्मणि घोरे मां नियोजयसि केशव!॥ १ ॥

Arjuna said:

1. If you consider that knowledge is better than action, O Janārdana, why do you spur me to engage in this terrible deed, O Keśava?

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥ २ ॥

2. With these apparently opposed statements you are confusing my intelligence. Tell me definitely once and for all your final decision by which I may attain the highest good.

कर्म उक्तं ज्ञानं च। तत्र न द्वयोः प्राधान्यं युक्तम् अपितु ज्ञानस्य। तद्बलेन क्षपणीयत्वं यदि कर्मणां 'बुद्धियुक्तो जहातीमे' इत्यादिनयेन, मूलत एव तत् कर्मणा किं प्रयोजनमिति प्रश्नाभिप्रायः ॥ २ ॥

श्रीभगवांस्तूत्तरं ददाति

The nature of knowledge and action has been previously explained. At that time it was rightly pointed out that, on the path of liberation, knowledge plays the dominant role [18]. Having this in mind, Arjuna asks the following question: If we accept the principle that the result of both good and bad actions should be abandoned (as laid down in chapter 2 verse 52), then why at all does one need to perform action?

---

[18] This is because only actions of those who are established in knowledge are not instrumental in binding.

This is how the Lord answers this question.

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्॥ ३॥

3. As taught by Me since ancient times, O Blameless One, there are in this world two kinds of disciplines: the *Yoga* of knowledge for *Sāṁkhyas* and the *Yoga* of action for yogins.

लोके एषा द्वयी गतिः प्रसिद्धा। सांख्यानां ज्ञानं प्रधानं योगिनां च कर्मेति। मया तु सैकैव निष्ठोक्ता ज्ञानक्रियामयत्वात्संवित्तत्त्वस्येति भावः॥ ३॥

तथाहि—

In this world there are two well-known paths (on the road to liberation), i.e., *Sāṁkhya* and *Yoga*. *Sāṁkhya* is the path of knowledge and *Yoga* is the path of action. The Lord combines and presents both of these paths in one because knowledge (*jñāna*) and action (*kriyā*) are the very nature of consciousness.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते।
न च संन्यसनादेव सिद्धिं समधिगच्छति॥ ४॥

4. Not by abstaining from action does a man achieve freedom from action; and not by mere renunciation does a man attain perfection.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः॥ ५॥

5. No one, indeed, can ever exist even for a moment without performing action, for everyone is even against his will forced to perform action by the *guṇas* born of *Prakṛti*.

ज्ञानं कर्मणा रहितं न भवति, कर्म च कौशलोपेतं ज्ञानरहितं न भवति, इत्येकमेव वस्तु ज्ञानकर्मणी। तथा चोक्तं

'न क्रियारहितं ज्ञानं न ज्ञानरहिता क्रिया।
ज्ञानक्रियाविनिष्पन्न आचार्यः पशुपाशहा'॥

इति। तस्माज्ज्ञानान्तर्वर्ति कर्मापरिहार्यम्; यतः परवश एव कायवाङ्मनसां परिस्पन्दात्मकत्वात् अवश्यं किंचित्करोति ॥ ५ ॥

There is no knowledge without action and there is no intelligent action without knowledge. Both knowledge and action make one unit. As it is said:

> There is no knowledge without action and there is no action without knowledge. Therefore, *ācārya*, one who knows the secret of action and knowledge is capable of releasing human beings from bondage.

It is not possible to get rid of the action that exists in knowledge, i.e., action, which is propelled into movement by knowledge. This is because a person is against his will propelled to act on the level of mind, speech or body.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।
इन्द्रियार्थान्विमूढात्मा मूढाचारः स उच्यते ॥ ६ ॥

> 6. He who lives restraining his organs of action while in his mind dwelling on the objects of senses, he, possessing a deluded mind, is said to be a hypocrite.

कर्मेन्द्रियैश्चेन्न करोति, अवश्यं तर्हि मनसा करोति। प्रत्युत मूढाचारः– मानसानां कर्मणामत्यन्तमपरिहार्यत्वात् ॥ ६ ॥

Even if one refrains from performing action by his sense organs, he is still inevitably engaged in performing action on the mental level. To attempt to abandon mental activity would be foolish because it is not possible to abandon mental activity.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

7. But he who controls his senses by the mind and without attachment engages his organs of action in the yoga of action, he is superior, O Arjuna.

कर्मसु क्रियमाणेषु न ज्ञानहानिः–मनसोऽव्यापारे यन्त्रपुरुषवत्कर्मणः क्रियमाणत्वात् ॥ ७ ॥

अतः

At the time when one performs action, knowledge does not completely disappear. Even if the mind is not directly engaged while a particular activity is being performed, it is still included in the performance of that activity. It is only that one performs action mechanically like a human machine (*yantra puruṣavat*).

Therefore:

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

8. Perform the actions prescribed for you in the *śāstras*; action is surely better than inaction. Even the maintenance of your body could not be accomplished without action.

नियतं–शास्त्रीयं कर्म कुरु शरीरयात्रामात्रस्यापि कर्माधीनत्वात् ॥ ८ ॥

यतः

The word *niyatam* refers to the actions prescribed in the *śāstras*. Therefore, perform the actions prescribed in the *śāstras*, because even to maintain your body, action is required.

Because:

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

9. This world is bound by action, different from those performed as *yajña*. Free from attachment, engage in action for the sake of *yajña*.

यज्ञार्थात्–अवश्यकरणीयात् अन्यानि कर्माणि बन्धकानि। अवश्य-कर्तव्यं मुक्तफलसङ्गतया क्रियमाणं न फलदम्॥ ९ ॥

The expression 'acts performed for the purpose of sacrifice' (*yajñārthāt*) refers to the activity that one invariably needs to perform, i.e., duty. Other acts, on the other hand, are instrumental in binding. Duty that is performed without attachment to the results of actions does not bring results that are instrumental in binding. [19]

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक्॥ १० ॥

10. In ancient times, having created creatures together with *yajña*, the Lord of creation said: "By this *yajña* you shall multiply and this will be your wish-fulfilling cow."

प्रजापतिः–परमात्मा प्रजाः सहैव कर्मभिः ससर्ज। उक्तं च तेन प्रजानां कर्मभ्य एव प्रसवः सन्तानः, एतान्येव चेष्टं संसारं मोक्षं वा दास्यन्ति। सङ्गात्संसारं मुक्तसङ्गत्वान्मोक्षम्॥ १० ॥

यत्र येषां मोक्षप्राधान्यं तैरेव विषयाः सेव्या इत्युच्यते

The Lord of creatures (*Prajāpati*), who is the highest reality (*Paramātmā*), created his creatures together with action. He told them that generation of progeny is only possible through action (*karman*). He also declared that action (*karman*) would grant either liberation or bondage to the living beings. Liberation to those who act without attachment to the fruits of action and bondage to those who are attached to the fruits of action.

It is said that those who desire to attain liberation should enjoy the objects [20] of the senses.

---

[19] As it is pointed out in chapter 2, verse 48, performing actions without expecting their results bring knowledge.

[20] It is important to point out here that according to *Kashmir Shaivism* liberation (*mokṣa*) and enjoyment of worldly objects (*bhoga*) are not opposed to each other. One does not need to reject the world in order to attain liberation. The reason for

देवान्भावयतानेन ते देवा भावयन्तु वः।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥ ११॥

11. Through *yajña* you should nourish the gods and those gods will nourish you. By nourishing one another you will attain the highest good.

देवाः–क्रीडनशीला इन्द्रियवृत्तयः करणेश्वर्यो देवता रहस्यशास्त्रप्रसिद्धाः, ता अनेन कर्मणा तर्पयत–यथासंभवं विषयान्भक्षयतेत्यर्थः। तृप्ताश्च सत्यस्ता वो–युष्मान् आत्मन एव स्वरूपमात्रोचितापवर्गान् भावयन्तु–स्वात्म-स्थितियोग्यत्वात्। एवमनवरतं व्युत्थानसमाधिसमयपरम्परायामिन्द्रियतर्पणतदात्म-साद्भावलक्षणे परस्परभावने सति शीघ्रमेव परमं श्रेयः–परस्परभेदविगलनलक्षणं ब्रह्मम् प्राप्स्यथ॥ ११॥

न केवलमित्थमपवर्गो यावत्सिद्धिलाभेऽप्ययं मार्ग इत्याह

The word gods (*devāḥ* [21]) stands here for the function of the sense organs that possess a playful nature. In the *śāstras* dealing with the secret texts, gods are known as the Lords of the senses. You should satisfy these gods through action by engaging in the enjoyments of the objects of the senses as appropriate. When satisfied, these gods (in the form of sense organs) will grant you liberations (*apavarga* [22]), according to the level on which you are established in your own self.

---

this is that the entire universe is an expansion or manifestation of the one and the same consciousness. The material world, which is nothing but the gross or condensed aspect of consciousness, comes into existence as a result of reflection of the consciousness in the morror of her own self. Everything that exists or will exist is already included within that consciousness. Everything that an ordinary person sees as existing outside of himself and therefore, separate from him, all of that to a realized yogin appears as identical with himself, or we can say that it appears as the extension of his own self. Therefore, there is nothing to reject because everything is one's own self. In this context, the enjoyment of worldly objects (*bhoga*) is nothing else but the enjoyment of that same self present in that particular object.

[21] The word *devāḥ* is derived from the root *div*, which means to play, to sport, to rejoice.

[22] The word liberations (*apavargas*) in this context does not refer to perfect liberation (*siddhi*) but to a lower type of liberation.

Thus, continuous exchange of two contradictory experiences, i.e., gratification of the senses, which brings satisfaction, and *samādhi*, in which sense organs are reduced to one's own *ātman*, quickly bring the highest good. This is because these two experiences are mutually helpful. The highest good, however, is the experience of the highest reality (*Brahman*), in which the distinction between these two experiences is eliminated.

This is a means not only for attaining *apavarga* but also for achieving perfection (*siddhi*).

इष्टान्कामान्हि वो देवा दास्यन्ते यज्ञभाविताः।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः॥ १२॥

12. Nourished by *yajña*, the gods will give you the desired enjoyments. But he who enjoys these gifts without offering anything in return to them is merely a thief.

यज्ञतर्पितानि हीन्द्रियाणि स्थितिं बध्नन्ति यत्र क्वापि ध्येयादाविति। अत एव तद्व्यापारे सति तेषां विषयाणां स्मृतिसंकल्पध्यानादिना भावाः–विषया इन्द्रियैरेव दत्ताः, यदि तेषामेव उपभोगाय न दीयन्ते तर्हि स्तेनत्वं–चौर्यं स्यात् छद्मचारित्वात्। उक्तं हि पूर्वमेव भगवता 'मूढाचारः स उच्यते' इति। अतोऽयं वाक्यार्थः–यः सुखोपायं सिद्धिमपवर्गं वा प्रेप्सति, तेन इन्द्रियकौतुकनिवृत्ति–मात्रफलतयैव भोगा यथोपनतमासेव्या इति॥ १२॥

When the gods in the form of sense organs are pleased with the enjoyments offered to them through sacrifice (*yajña*), then they will become present in the objects of one's meditation. When this operation takes place, the objects of enjoyment (become present before us) through the sense organs, and can be experienced through memory, desire (*saṁkalpa*), or meditation, etc. [23]

Because of the fact that the sense organs give us the objects of enjoyment, we should give the same back to them. If however, one does not reciprocate and fails to give back the same to them for their own enjoyment, then such a person is a thief. The Lord has already used the word 'hypocrite' for such a person.

[23] This is because the objects exist only in relation to one's sense organs and *ātman*.

He who desires perfection (*siddhi*) or *mokṣa* by easy means should enjoy the objects of enjoyment available to him only with the idea in mind to bring about detachment by fulfilling the curiosity of the senses.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्॥ १३ ॥

13. The good men, who eat the remains of the *yajña*, are released from all sins. On the other hand, sinners who prepare food for their own sake eat their own sins.

अवश्यकर्तव्यतारूपशासनमहिमायातान्भोगान् येऽश्नन्ति अवान्तर-व्यापारमात्रतया, अत एव च पृथग्फलत्वाभावाङ्गतया। अथ च-इन्द्रियात्मक-देवगणतर्पणलक्षणयज्ञात् अवशिष्टम्-अन्तःसारस्वात्मस्थित्यानन्दलक्षणविघसं येऽश्नन्ति-तत्रारूढा भवन्ति तदुपादेयोपायतया तु विषयभोगं वाञ्छन्ति, ते सर्वकिल्विषैः-शुभाशुभैर्मुच्यन्ते। ये तु आत्मकारणादिति-अविद्यावशात् स्थूलमेव विषयभोगं परत्वेन मन्वानाः 'आत्मार्थमिदं वयं कुर्मः'-इति कुर्वते। ते एव अघं-शुभाशुभात्मकं लभन्ते॥ १३ ॥

Those who enjoy the objects of enjoyment just as their duty following the *śāstric* injunction, and who take them only as intermediate activities which do not give any independent results; and who 'eat' (*aśnanti*) (that is, who are established in the very heart of their consciousness) 'the remains' (*avaśiṣṭam*) (which is food characterized by the bliss created as a result of abiding in one's own self, which is one's own innermost heart) of 'sacrifice' (*yajña*) (which is characterized by the gratification of the groups of gods in the form of sense organs); these kinds of people who desire the enjoyment of objects just as a means to achieve that bliss (of being established in one's own self) are freed from both good and bad impressions. On the other hand, those who under the influence of ignorance mistake the enjoyment of gross objects as the highest and therefore think, "We are doing everything for our own sake", such people are stained by the good and bad impressions.

अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसम्भवः।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः॥ १४॥

14. All creatures come into existence from *annam*; *annam* comes from *parjanya*; *parjanya* comes from *yajña* and *yajña* is born of action (*karman*).

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम्।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्॥ १५॥

15. Know that action comes from the *Brahman*. The *Brahman* springs from the imperishable (*akṣaram*). Therefore, the all-pervading *Brahman* is ever established in *yajña*.

अन्नात्—अविभागभोग्यस्वभावात् कथञ्चिन्मायाविद्याकालाद्यनेका-परपर्यायात् भूतानि विचित्राणि भवन्ति। तच्चान्नं पर्जन्यात्—अविच्छिन्नसंवित्स्व-भावादात्मनः भोक्तृतन्त्रात्मलाभत्वाद्भोग्यतायाः। स च पर्जन्यो—भोक्ता यज्ञात् भोगक्रियायत्तत्वाद्भोक्तृत्वस्य। भोगक्रिया च कर्मणः-क्रियाशक्तिस्वातन्त्र्यबलात्। तच्च स्वातन्त्र्यम्—अविच्छिन्नमपि अनवच्छिन्नानन्तस्वातन्त्र्यपूर्णसमुच्छल-न्महेश्वरभावपरमात्मब्रह्मसंस्पर्शवशात्। तच्च उच्छलदच्छानाच्छादितैश्वर्यं ब्रह्म अक्षरात्—प्रशान्ताशेषैश्वर्यतरङ्गात्संविन्मात्रात्। इत्येवं सुव्यवस्थितोऽयं यज्ञः षडरं चक्रं वाहयन् अरात्रयसन्धानादपवर्गम् अरात्रयतन्त्रणाव्यवहारमासूत्रयति। इति विद्याविद्योल्लासतरङ्गसुभगं ब्रह्म यज्ञे एव प्रतिष्ठितम्। अन्ये तु—अन्नं तावद्वीर्यलोहितक्रमेण भूतकारणम्, अन्नं च वृष्टिद्वारेण पर्जन्यात्, सोऽपि यज्ञात्, यज्ञः क्रियातः, सा च ज्ञानपूर्विका, ज्ञानमक्षरात्, इति। अपरे तु—अन्नम्—अद्यमानं विषयपञ्चकमाश्रित्य भूतानि—इन्द्रियाणि, विषयाश्चात्मस्फुरितरूपाः। अत आत्मैव विषयोपभोगेन पोष्यते। अतश्च सर्वगतं ब्रह्म कर्मणि प्रतिष्ठितम्—तन्मयत्वात्तस्य॥ १५॥

From *annam* [24] which is an undivided object of experience and

[24] The synonyms of the word *annam*, i.e. *vidyā*, *kāla*, *māyā*, that Abhinavagupta gives in verse 14 are known as the five sheaths or veils (*kañcukas*). There are five *kañcukas: niyati*, *kāla*, *vidyā*, *kalā and rāga*. All these five *kañcukas* have their origin in *māyā tattva*. *Māyā tattva* is responsible for binding the individual

which has other synonyms such as *māyā*, *avidyā*, *kāla*, etc., emerge the multitude of creatures. *Annam* comes from *parjanya* who (as the enjoyer of the object) is of the nature of consciousness. This is because the objects of enjoyment gain their existence only as a result of their contact with the enjoyer. *Parjanya* becomes the enjoyer through sacrifice, which is the act of enjoyment. The act of enjoyment is the result of freedom (*svātantrya*) of the *kriyāśakti* [25] of *Parameśvara*. This absolute freedom (*svātantrya* [26]) is the unbroken flow of consciousness because of her permanent contact with the highest *Brahman*, who is nothing else but *Maheśvara*. This *Maheśvara*, who possesses the fullness of the power of freedom and who is unlimited and eternal, gets manifested outwardly through this power of freedom (*svātantrya*). This highest reality, i.e., *Brahman*, who manifests itself externally and is pure and unlimited, comes from the imperishable (*akṣaram*), which is the singleness of consciousness in which all the waves of his glory come to rest.

Thus, this sacrifice is well disposed, which while carrying the six-spoked wheel grants liberation through the upward facing triangle of this (six-spoked wheel), and by the downward facing triangle grants worldly enjoyments. Thus, the *Brahman*, who looks magnificent because of surging waves of both knowledge and ignorance, is based in the act of enjoyment.

---

self by creating an illusion of individuality. This is accomplished through five *kañcukas*. *Niyati* binds an individual self by creating the impression that he is bound by the law of cause and effect. *Kāla* binds an individual self by creating the impression that one is bound by time. *Vidyā* binds an individual self by creating the impression that one possesses only limited knowledge, which is dominated by the notion of duality. *Kāla* binds an individual self by creating the impression that he possesses only limited power of action. *Rāga* limits the individual self by creating the impression that he is not full or complete but possesses limited nature. It is because of this impression of limitation that one feels a need to possess various objects, which in turn would help him regain his fullness. This is the reason why one develops desire and attachment for various objects.

[25] *Kriyāśakti* is a power of action of Śiva through which he brings about the manifestation of the variety of beings, which appear distinct from the Creator and mutually different from each other.

[26] *Svātantryaśakti* is the absolute freedom or autonomy of Śiva responsible for creation. As the principal power of Śiva, *svātantryaśakti* contains within herself all other powers that will bring creation into existence. The process of creation is the result of the outward flow of bliss, which is the very essence of *svātantryaśakti*.

Other commentators have explained this verse in the following way. The food-stuff (*annam*) is responsible for the creation of various creatures through the process of production of blood and semen. And this food-stuff comes from a rainy cloud (*parjanya*), which in turn comes from sacrifice. Sacrifice comes from action, action from knowledge and knowledge from the imperishable (*akṣaram*).

Yet others explain that the multitude of creatures are sense organs, which (for their enjoyment) depend on the five-fold objects of enjoyment. These five-fold objects of enjoyment are a manifestation of the *ātman*. Therefore, the *ātman* himself is nourished by the process of enjoyment of objects, and the omnipresent *Brahman* is established in action because it is made of action.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति॥ १६॥

16. He who does not here on earth follow the wheel thus revolving, whose life is sinful, who lives for the gratification of the senses, he lives in vain, O Pārtha.

यस्त्वेवं नाङ्गीकरोति स पापमयः। यतः स इन्द्रियेष्वेव रमते नात्मनि॥ १६॥

One who doesn't accept this well-established path is a sinner because he enjoys only in the field of senses but not in the *ātman*.

यश्चात्मरतिरेव स्यादात्मतृप्तश्च मानवः।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते॥ १७॥

17. But he who rejoices in the *ātman* alone, who finds satisfaction in the *ātman*, who is content only in the *ātman*, for him there is no action that he needs to do.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः॥ १८॥

18. Neither has he anything to gain from the actions he has done or from the actions left undone; nor is there any living being on whom he needs to rely for any purpose.

आत्मरतेस्तु—कर्मेन्द्रियव्यापारतयैव कुर्वतः करणाकरणेषु समता। अत एव नासौ भूतेषु किंचिदात्मप्रयोजनमपेक्ष्य निग्रहानुग्रहौ करोति, अपितु करणीयमिदम्—इत्येतावता॥ १८॥

One who rejoices in one's self alone (*ātmarateḥ*) remains engaged in activity only because this is the nature of the sense organs, which remain active regardless if one is active or inactive. Such a person does not engage in communication with other living beings for any selfish purposes. He, knowing his duty, performs it in accordance with *śāstric* instruction.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि॥ १९॥

19. By action alone, Janaka and other kings attained perfection. Even looking for the maintenance of the world, you should perform action.

तदत्र कुर्वतामपि सिद्धौ जनकादयो दृष्टान्ताः॥ १९॥

King Janaka and others have been mentioned as examples of those who attained perfection by merely performing their duties.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते॥ २०॥

20. Whatsoever is done by the greatest of men, the very same is followed by others. Whatever values he sets, the rest of the people follow it.

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।
नानवाप्तमवाप्तव्यं प्रवर्तेऽथ च कर्मणि॥ २१॥

21. There is no action in the three worlds which I need to do, O Pārtha; nor does there exist anything unattained for me worth attaining; nevertheless, I engage in action.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः।
मम वर्त्मानुवर्तेरन्मनुष्याः पार्थ सर्वशः॥ २२॥

22. If I did not tirelessly continue to engage in activity, O Pārtha, then men would follow my example in every way.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम्।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः॥ २३॥

23. If I would not perform action, these worlds would perish and I would be the cause of confusion and of the destruction of these creatures.

तस्मादसक्तः सततं कार्यं कर्म समाचर।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः॥ २४॥

24. Therefore, remaining unattached, always perform the action which is your duty. Engaging in action truly unattached, man attains the Supreme.

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५॥

25. While the unwise act because of their attachment to action, O Bhārata, so the wise should also act, but without any attachment, desiring the welfare of the world.

प्राप्तप्रापणीयस्य परिपूर्णमनसोऽपि कर्मप्रवृत्तौ लोकानुग्रहः प्रयोजनम्—इत्यत्र श्रीभगवानात्मानमेव दृष्टान्तमकरोति। तस्मादसक्त एव करणीयं कर्म कुर्यात्। किंच विदितवेद्यः कर्म चेत् त्यजेत् तल्लोकानां दुर्भेद एवैकप्रसिद्धपक्षशिथिलिता-स्थाबन्धत्वेनाप्ररूढिलक्षणो जायते। यतः कर्मवासनां च न मोक्तुं शक्नुवन्ति ज्ञानधारां च नाश्रयितुम्। अथ च शिथिलीभवन्ति॥ २५॥

यतस्ते न सम्यग्ज्ञानेन पूताः; अतो बुद्धेर्भेदनं—विचालनं तेषां परमोऽनर्थ इत्यनुग्रहाय भेदयेन्न धियमेषाम्, तदाह

The purpose behind performing acts even by such a person who has already attained perfection, and therefore has his mind fully satisfied, is to educate people. Here, Lord Kṛṣṇa gives himself as an example. The actions which are one's duty should be performed without expecting their fruit. Furthermore, if one who had already attained perfection would not perform any act, then chaos would prevail in the society. This is because people would not follow the well-established path, and the firm faith (in that well-established path) would be shaken. In such a situation people would not be able to experience the consequences of their past deeds or to follow right knowledge. Therefore, they would become indifferent.

Because ordinary people are not purified by the right knowledge, inactivity of any enlightened person would do them great harm by making their minds unstable. Therefore, the enlightened man should never act in such a way that would harm ordinary people.

In this regard the Lord said:

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम्।
जोषयेत् सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ २६॥

26. The wise man should not create a division in the minds of the ignorant who are attached to action; the wise should direct them to enjoy all actions while duly engaging in them himself.

स्वयं चैवं बुद्ध्यमानः कर्माणि कुर्यात्। न च लोकानां बुद्धिं भिन्द्यात्॥ २६॥

अज्ञानमित्युक्तं; तदज्ञत्वं दर्शयति

Knowing this, a wise person should engage in performing actions so that the minds of ordinary people don't become unstable.

In this verse, the Lord has used the word ignorance (*ajñāna*). In the next verse, he will identify the type of ignorance that he has in mind.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि भागशः।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते॥ २७॥

27. Actions are performed by the *guṇas* belonging to *Prakṛti*, each following their own individual role. He whose mind is confused by the sense of 'I' thinks, "I am the doer."

प्रकृतिसंबन्धिभिर्गुणैः सत्त्वाद्यैः किल कर्माणि क्रियन्ते। मूढश्चाहं कर्तेत्यध्यवस्य मिथ्यैवात्मानं बध्नाति ॥ २७ ॥

Guṇas sattva, etc., which constitute *Prakṛti*, perform action. However, a foolish person gets himself bound by believing that he is the doer.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते॥ २८ ॥

28. But he who knows the truth about the distinction between the *guṇas* and actions, O Mighty-armed, thinking, "The *guṇas* act among the *guṇas*", remains unattached.

गुणकर्मविभागतत्त्ववित्तु, प्रकृतिः करोति, मम किमायातम्–इत्यात्मानं मोचयति ॥ २८ ॥

कर्मसङ्गिनामित्युक्तम्, तत् कर्मसङ्गित्वं दर्शयति

He who knows the real nature of *guṇas* and action frees himself with this insight, "If *Prakṛti* performs actions, then how could I be concerned with their results."

In verse 26, the Lord used the expression, 'those attached to action' (*karmasaṅginām*). In the following verse, the Lord will describe the nature of attachment to action.

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत्॥ २९ ॥

29. Those deluded by the *guṇas* of *Prakṛti* are attached to the actions of the *guṇas*. He who possesses knowl-

edge in its totality should not disturb the ignorant, who possesses only partial knowledge.

प्रकृतिसंबन्धिभिर्गुणैः सत्वाद्यैः कृतेषु कर्मषु मूढाः सज्जन्ति सत्त्वादि-गुणमाहात्म्यात्। तस्माद्युक्तः सन् जुषेत कर्माणि इत्युक्तम्॥ २९॥

तत्र कथम्, इति स्फुटयति-

A foolish person plunges himself into activity (that is actually performed by three *guṇas*) because of the influence (power) of *Prakṛti*. Therefore, it has been stated earlier that one should perform action while being fully established in yoga.

In the following verse, the Lord will make it clear how that is to be accomplished.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥ ३०॥

30. Surrendering all actions to me, with the mind resting in the highest Self; freed from desire and the sense of 'mine', fight, relieved from the mental fever.

मयि सर्वाणि कर्माणि 'नाहं कर्ता'-इति संन्यस्य, 'स्वतन्त्रः परमेश्वर एव सर्वकर्ता नाहं कश्चित्'-इति निश्चित्य लोकानुग्रहं चिकीर्षुर्लोकाचारं युद्धात्मक-मनुतिष्ठ॥ ३०॥

With the understanding, "I am not the doer", the yogin surrenders all activities to the Lord. He understands that the fully independent highest Lord is the doer of everything and that the yogin himself does nothing. Such a yogin, desiring to educate people, engages himself into activity as if he is fighting a war.

ये मे मतमिदं नित्यमनुवर्तन्ति मानवाः।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते सर्वकर्मभिः॥ ३१॥

31. Those men who always practice this teaching of mine, who are possessed of faith and who do not look for any fault in it, they too are released from action.

एतच्च मतमाश्रित्य यः कश्चिद्यत्किंचित्करोति, तत्तस्य न बन्धकम्॥ ३१ ॥

When one's mind is established in this kind of knowledge one is not bound by any action he might perform.

ये त्वेतदभ्यसूयन्तो नानुवर्तन्ति मे मतम्।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥ ३२ ॥

32. But those who are looking for faults in this teaching and therefore do not practice it, know them to be confused about all knowledge, lost and senseless.

एतस्मिंस्तु ज्ञाने ये न श्रद्धालवस्ते विनष्टाः–अविरतं जन्ममरणादि-भयभावितत्वात्॥ ३२ ॥

On the other hand, those who do not have faith in this knowledge are destroyed because of constantly needing to face the fear of birth and death.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति॥ ३३ ॥

33. Every living being acts according to his own nature, including the man of knowledge. All living beings follow the laws of *Prakṛti*. In this regard what could be accomplished by restraint?

योऽपि च ज्ञानी न तस्य व्यवहारे भोजनादौ विपर्यासः कश्चित्, अपितु सोऽपि सत्त्वाद्युचितमेव चेष्टते। एवमेव जानन् यतो भूतानां–पृथिव्यादीनां प्रकृतौ विलयः, आत्मा चाकर्ता नित्यमुक्तः, इति कस्य जन्मादिनिग्रहः॥ ३३ ॥

कथं तर्हि बन्धः? इत्थमुच्यते–

The man of knowledge does not behave differently from an ordinary man in regard to daily activities such as eating, etc. Such a yogin also acts impelled by the three *guṇas*. However, at the time of death, the yogin is liberated because the elements get dissolved into

Prakṛti, and the *ātman* is by nature not involved in any activity. Therefore, there is nothing to be caught into the circle of births and deaths.

Then how is it possible that people believe *ātman* to be bound? The Lord explains:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३४॥

34. The senses possess attachment and aversion in relation to their object; man should never come under their sway, for both indeed are his enemies.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वधर्मे निधनं श्रेयः परधर्मोदयादपिः॥ ३५॥

35. It is better to follow one's own *dharma*, though imperfect, than to follow another's *dharma* even if well practiced. It is better to die following one's own *dharma* than the *dharma* of another which brings prosperity.

संसारी च प्रतिविषयं रागं द्वेषं च गृह्णाति। यतः कर्माणि आत्मकर्तृकाण्येव विमूढत्वादभिमन्यते, इति सममपि भोजनादिव्यवहारं कुर्वतोर्ज्ञानिसंसारिणोरस्त्ययं विशेषः। अयं नः सिद्धान्तः—सर्वथा मुक्तसंगस्य स्वधर्मचारिणो नास्ति कश्चित्पुण्यपापात्मको बन्धः। स्वधर्मो हि हृदयादनपायी स्वरसनिरूढ एव। न तेन कश्चिदपि रिक्तो जन्तुर्जायते—इत्यत्याज्यः॥ ३५॥

A person who is bound reacts with attachment and aversion in regard to various objects. This is because such a person wrongly assumes that he performs action. Although both the yogin and an ordinary person are equally engaged in activity, such as eating, etc., still there is a difference between the two. The following is my theory: the yogin is not bound either by merit or by sin because he is devoid of attachment and performs only his duty (*dharma*). One's own *dharma* is deeply engrained in one's heart and can never be abandoned. There is no living being that is born without *dharma*. Therefore, both the yogin and the person who is bound cannot abandon their duty.

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः।
अनिच्छमनोऽपि बलादाक्रम्येव नियोजितः॥ ३६॥

Arjuna said:

36. What is it that impels a man to commit sin, unwillingly even, as if propelled by force, O Varśneya?

पापं पापतया विदन्नपि जनः कथं तत्र प्रवर्तते? इति प्रश्नः। अस्य प्रश्नस्योत्थानेऽयमाशयः–स्वधर्मो यदि स्वहृदयादनपायित्वादत्याज्यः; कथं तर्ह्यधर्माचरणमेषामिति। कोऽयं स्वधर्मो नाम, येनारिक्तो जन्तुः–इत्युक्तं भवति॥ ३६॥

अत्रोत्तरं 'सत्यपि स्वधर्मे हृदिस्थे आगन्तुकावरणकृतोऽयं विल्पवः, न तु तदभावकृतः',–इत्याशयेन–

If one's *dharma* is inseparable from a person, then how is it possible that one at all gets involved in sinful activity? Therefore, at this point, one could raise a question about the nature of *dharma*. What is the nature of *dharma*, which is said to be inseparable from all living beings?

The answer to this question is that calamity is not created by the absence of *dharma*, but by temporal concealment of that *dharma* which resides in the hearts of all living beings.

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥ ३७॥

The Lord said:

37. This is desire, this is anger, and its source is the *rajas guṇa*, all consuming and most evil. Know this to be the enemy here on earth.

द्वाभ्यामेतच्छब्दाभ्यामनयोरत्यन्तावैषम्यं सूच्यते; एतौ च कामक्रोधौ नित्यसंबन्धिनावन्योन्याविनाभावेन वर्तेते इत्येकरूपतयैव व्याचष्टे। एष च महस्य–

सुखस्य अशनो—ग्रासकारकः; महतः पापस्य हेतुत्वाच्च क्रोध एव पापदायी। एवं च वैरिणं प्राज्ञो जानीयात्॥ ३७॥

ननु अर्थाद्युपघातकं ज्ञातस्वरूपं च वस्तु हातुं सुशकं भवेत्—इत्यभिप्रायेणार्जुन उवाच

In this verse, the permanent bond between desire and anger is expressed through the pronoun *etad*, which is used twice in the first quarter of the verse. Because of the fact that desire and anger are permanently connected, and because of the fact that one cannot exist without the other, the Lord expresses them as being born of the same nature.

Desire is responsible for the destruction of the experience of the highest bliss, which is inherent in *ātman*. Anger, on the other hand, generates sin because it prompts one into sinful activity. Therefore, a wise person should understand that anger and desire are his enemies.

If desire and anger are responsible for the destruction of the highest bliss then by knowing their real nature it should be easy to destroy them. With this idea in mind, Arjuna asked the following questions:

भवत्येष कथं कृष्ण कथं चैव विवर्धते।
किमात्मकः किमाचारस्तन्ममाचक्ष्व पृच्छतः॥ ३८॥

Arjuna said:

38. O Kṛṣṇa, how do desire and anger come into existence? What makes them grow? What is their nature and what is their role?

अस्य चोत्पत्तौ किं कारणं, वर्धने च को हेतुः, स्वरूपं चास्य कीदृक्, उत्पन्नो रूढीभूतश्च किमाचरति—किं करोति? इति प्रश्नाः॥ ३८॥

अत्रोत्तरं—

How are desire and anger born? What is the cause of their growth? What is their nature? What do they do when they are fully developed?

Lord Kṛṣṇa will answer these questions in the following way:

श्रीभगवानुवाच

एष सूक्ष्मः परः शत्रुर्देहिनामिन्द्रियैः सह।
सुखतन्त्र इवासीनो मोहयन्पार्थ तिष्ठति॥ ३९॥

The Lord said:

39. O Son of Pārtha, *kāma* and *krodha* are subtle and are the biggest enemies of embodied beings along with the sense organs. They abide in the mind as if to increase the happiness, but in reality they exist to delude.

एष तावत्सूक्ष्मः–उत्पत्तिसमयेऽलक्ष्य इन्द्रियेषु। एवं च वर्तमानः सुखं तन्त्रयितुमिवोत्पद्यते, वस्तुतस्तु दुःखमोहमयः–तामसत्वात्। अत एव मोहयन्॥ ३९॥

Both desire and anger are very subtle (*sūkṣmaḥ*). This is to say that they cannot be noticed at the time when they appear in the senses. During their existence they appear as if they were born to increase one's happiness. However, in reality, they are products of suffering and delusion because they are of the nature of *tamas*.

कामक्रोधमयो घोरः स्तम्भहर्षसमुद्भवः।
अहङ्कारोऽभिमानात्मा दुस्तरः पापकर्मभिः॥ ४०॥

40. This horrible enemy in the form of desire and anger is born from the satisfaction of belonging to a particular family; it is of the nature of arrogance rooted in the sense of egoism, difficult to cross by the sinful ones.

स्तम्भः–कुलाद्यभिमानः, तत्कृतो यो हर्षः–'अहमीदृशः'–इति। अत एवाह–अहंकार इति॥ ४०॥

The word *stambhaḥ* refers to the feeling of pride or arrogance for belonging to a powerful family. From that pride satisfaction is born, as when one feels, "I am like this, I am powerful, etc." Therefore, it is said that this enemy is rooted in the sense of egoism.

हर्षमस्य निवर्त्यैष शोकमस्य ददाति च।
भयं चास्य करोत्येष मोहयंस्तु मुहुर्मुहुः ॥ ४१ ॥

41. This enemy destroys one's happiness, it creates misery, and by continuously deluding one, makes him fear.

अत एव च गर्वाद्वर्धतेऽभिमानस्वभाव:, सुखबुद्धिप्रकारेण च जायते, इति त्रय: प्रश्ना: परिहृता: ॥ ४१ ॥

Therefore, *kāma* and *krodha* increase because of pride. They are of the nature of arrogance, which is rooted in the sense of egoism. They are born from the feeling of satisfaction (*sukha buddhi*). This is how the Lord answers Arjuna's three questions.

स एष कलुषी क्षुद्रश्छिद्रप्रेक्षी धनञ्जय।
रज:प्रवृत्तो मोहात्मा मनुष्याणामुपद्रव: ॥ ४२ ॥

42. This despicable and disgraceful enemy is always in search of loopholes, O Winner of the Wealth; it is of the nature of delusion coming out of *rajas*, and it represents the biggest problem for human beings.

स एष इति च्छिद्राणि प्रेक्षते–'अमुना च्छिद्रेणास्येहलोकपरलोकौ नाशयामि'–इति। तथा च मोक्षधर्मेषु।

अर्जुन उवाच

यत्क्रोधनो यजते यद्ददाति यद्वा तपस्तप्यते यज्जुहोति।
वैवस्वतस्तद्धरतेऽस्य सर्वं मोघ: श्रमो भवति क्रोधनस्य ॥

इति। रजस: प्रवृत्तस्तमोरूप इत्यर्थ: ॥ ४२ ॥

Kāma and *krodha* always look for loopholes or defects in people's thinking, through which they can destroy the hopes of a particular person in this as well as in the other world. As it is said in the section of the *Mahābhārata* called *Mokṣa Dharma:*

Arjuna said:

All efforts of an angry person are rendered useless by the god of death, whether he performs sacrifices, charity, and austerities, or pours oblations into the fire.

This is because anger originates in *rajas* and culminates in *tamas*.

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च।
यथोल्वेनावृतो गर्भस्तथा तेनेदमावृतम्॥ ४३॥

43. As fire is enveloped by smoke and a mirror obstructed by dust, as an embryo is enveloped by the womb, so is the *ātman* covered by desire and anger.

दृष्टान्तत्रयेण दुरपसर्पत्वम्, अकार्यकरत्वं, युगुप्सास्पदत्वं चोक्तम्। अयमिति–आत्मा॥ ४३॥

By these three examples the characteristics of desire and anger are pointed out. The first characteristic is that it is difficult to get rid of them. The second, it propels one to perform wrong activity. And the third, that it is liable to criticism because it abides in a shameful place. The pronoun *ayam* in the verse stands for the *ātman*.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥ ४४॥

44. O Son of Kuntī, knowledge is veiled by anger, that eternal enemy of the wise, being of the nature of desire and as insatiable as fire.

कामरूप इच्छायां यतश्चरति। अनलेन च–अग्निनेव पूरयितुमशक्येन–दृष्टादृष्टद्वयदाहकत्वात्॥ ४४॥

Anger is described as *kāmarūpa*, i.e., possessing the form of desire, because it lives and flourishes in desire. Anger is like a fire that one can never satisfy because it burns one's happiness in this as well as in the other world.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम्॥ ४५॥

45. The senses, the mind and the intellect are said to be the seat of this eternal enemy. Knowledge is veiled by these, which delude the dweller in the body.

आदौ इन्द्रियेषु सत्सु तिष्ठति। यथा चक्षुषा शत्रुर्दृष्ट इन्द्रियप्रदेशे एव क्रोधमात्मनो जनयति। ततो मनसि—संकल्पे। ततो बुद्धौ-निश्चये। एतद्वारेण मोहं जनयन् ज्ञानं नाशयति ॥ ४५ ॥

अस्य निवारणे उपायमाह

First, anger appears in the sense organs of living beings, for example, when the eyes perceive the enemy. This perception first creates anger in the organ of perception, i.e., the eye. Then anger enters the mind in the form of desire. Then it enters the intellect (*buddhi*) where the decision is to be made about the nature of the reaction towards the enemy. In this way, anger creates confusion and destroys knowledge.

In the next verse, the Lord explains the means for removing anger:

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ।
पाप्मानं प्रजहीह्येनं ज्ञानविज्ञाननाशनम् ॥ ४६ ॥

46. Therefore, having first restrained your senses, O Best of Bharatas, eliminate this evil, the destroyer of both right knowledge and right action.

तस्मादादाविन्द्रियाणि नियमयेत्—क्रोधादिकमिन्द्रियेषु प्रथमं न गृह्णीयात्। ज्ञानं—ब्रह्म, विज्ञानं च—भगवन्मयीं क्रियां नाशयति। हि—यतः; अतः पाप्मानं क्रोधं त्यज। अथवा—ज्ञानेन—मनसा, विज्ञानेन—बुद्ध्या च नाशनं—वारणं कृत्वा इति क्रियाविशेषणम् इन्द्रियेषूत्पन्नं संकल्पे न गृह्णीयात्। संकल्पितं वा न निश्चिनुयादिति तात्पर्यम् ॥ ४६ ॥

अत्र युक्तिं श्लोकद्वयेनाह

'One should restrain one's senses' (*niyamayet*); this is to say that one should not accept anger in one's sense organs in the first

place. Because both right knowledge (*jñāna*), which is the highest *Brahman*, and right action, which is the activity of the *Brahman* (*vijñāna*) are destroyed by anger. Therefore, one should give up anger, which generates sin.

This verse can be interpreted in yet another way. If the compound *jñānavijñānanāśanam* is taken adverbially in the sense of instrumental *tatpuruṣa* compound, then the meaning would be as follows: one should destroy or prevent anger by controlling it either by the mind, i.e., knowledge (*jñāna*) or intellect (*vijñāna*.) The purport is that even if anger is created in the sense organs, one should not allow it to enter the mind in the form of doubt. Or, even if anger enters the mind in the form of doubt, one should not use it in the decision-making process, i.e., the function of the intellect.

In the following two verses, the Lord provides reasons why one should conquer desire and anger.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४७ ॥

47. The senses are different from their objects and the mind is different from the senses; yet intellect is distinct from the mind, and that which is beyond even the intellect is the *ātman*.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४८ ॥

48. Thus having known him who is beyond the intellect and having stilled the self by the self, O Mighty-armed, kill the enemy in the form of desire, difficult to conquer.

यत इन्द्रियाणि शत्रुलक्षणाद्विषयादन्यानि। तेभ्यश्चान्यन्मनः। तस्मादपि बुद्धेर्व्यतिरेकः। बुद्धेरपि यस्यान्यस्वभावत्वं स आत्मा। एवमिन्द्रियोत्पन्नेन क्रोधेन कथं मनसो बुद्धेरात्मनो वा क्षोभः? इति पर्यालोचयेदित्यर्थः। रहस्यविदां त्वयमाशयः—बुद्धेर्यः परत्र वर्तते परोऽहंकारः—'सर्वमहम्'—इत्यभेदात्मा, स

खलु परमोऽभेदः। अत एव च परिपूर्णस्य खण्डनाभावान्न क्रोधादय उदयन्ते। अतः परमहंकारं–परोत्साहसंविदात्मकं गृहीत्वा क्रोधम् अविद्यात्मानं शत्रुं जहीति शिवम्॥ ४८॥

Senses differ from their objects of experience, such as a person who is perceived as an enemy. Mind differs from sense organs, and intellect from mind. Furthermore, *ātman* has an entirely different nature to the intellect, etc. Thus, having this in mind how can it be possible that mind, intellect and *ātman* could be disturbed by the anger created in the sense organs? One should carefully contemplate this point.

Those who are initiated in esoteric teachings understand this (verse) in the following way. That which transcends *buddhi* is the highest egoism (*parāhaṁkāra*), which is characterized by the experience, "I am all this universe". This experience is the experience of the highest non-dualism. Therefore, that which is complete in itself (because it does not possess parts) cannot conceive the notion of difference that comes out of anger. Therefore, having attained the experience, "I am all this universe", which is of the nature of highest consciousness, one should get rid of anger which is an enemy in the form of ignorance.

अत्र संग्रहश्लोकः

घनानि दारान्देहं च योऽन्यत्वेनाधिगच्छति।
किं नाम तस्य कुर्वन्ति क्रोधाद्याश्चित्तविभ्रमाः॥ ३॥

SUMMARY VERSE:

One who approaches one's wealth, wife or even one's body with a sense of difference from his real nature, what kind of harm could be done to such a person by the changing nature of his mind?

इति श्रीमहामाहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे तृतीयोऽध्यायः॥ ३॥

अथ चतुर्थोऽध्यायः

CHAPTER 4

श्रीभगवानुवाच

एवं विवस्वते योगं प्रोक्तवानहमव्ययम्।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥ १ ॥

The Lord said:

1. I taught this imperishable yoga to Vivasvat, Vivasvat presented it to Manu and Manu imparted it to Ikṣvāku.

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप॥ २ ॥

2. Thus having received it through the tradition of teachers, the royal sages knew it. But after a long time passed, O Scorcher of Enemies, this yoga has been lost to the world.

एतच्च गुरुपरम्परया प्राप्तमपि अद्यत्वे नष्टम्, इत्यनेन भगवानस्य ज्ञानस्य दुर्लभतां गौरवं च प्रदर्शयति॥ २ ॥

Although the science of yoga was passed down by the tradition of teachers, at the present time however, this knowledge is lost. By this verse, the Lord shows the glory of this knowledge as well as the difficulty to possess it.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥ ३ ॥

3. This same ancient science of yoga, I have today imparted to you because you are My devotee and My best friend. This science of yoga is indeed the secret supreme.

भक्तोऽसि मे सखा चेति; त्वं भक्तो मत्परमः सखा च। चशब्देनान्वाचय उच्यते। तेन यथा भिक्षाटने भिक्षाणां प्राधान्यं, गवानयने त्वप्राधान्यम्। एवं भक्तिरत्र गुरुं प्रति प्रधानं, न सखित्वमपीति तात्पर्यार्थः॥ ३॥

अर्जुनो भगवत्स्वरूपं जानन्नपि लोके स्फुटीकर्तुं पृच्छति–

You are My devotee and My best friend. Here the particle *ca*, meaning 'and', expresses its (*anvācya* [27]) meaning. As in the sentence, "Go around searching for alms and (by the way) bring back your teacher's cow." In this sentence, which is connected with the particle *ca*, the first part of the sentence is dominant while the second part is subordinate to the first. Similarly, in this verse, for the teacher, who is Lord Kṛṣṇa, the fact that Arjuna is his devotee is more important than the fact that Arjuna is his friend.

Although himself knowing the nature of the Lord, Arjuna asks the following question for the better understanding of the people.

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति॥ ४॥

Arjuna said:

4. Your birth was later and the birth of Vivasvat was earlier; how should I understand that you really did teach yoga in the ancient times?

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप॥ ५॥

The Lord said:

5. Many births have taken place for Me as well as for you, O Arjuna. I know all of them but you do not, O Scorcher of Enemies.

[27] *Anvācya* is one of the four possible meanings of the particle 'and' (*ca*). When used in its *anvācya* sense the particle *ca* connects two items that are not of equal importance.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया॥ ६ ॥

6. Although being unborn and of imperishable nature and although being the Lord of all beings, yet by controlling My own nature I take birth through My own power of creation.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मांशं सृजाम्यहम्॥ ७ ॥

7. Whenever *dharma* is in decay and *adharma* flourishes, O Bhārata, then I take birth in My partial form.

श्रीभगवान्किल पूर्णषाड्गुण्यत्वाच्छरीरसंपर्कमात्ररहितोऽपि स्थितिकारित्वात्कारुणिकतया आत्मांशं सृजति। आत्मा—पूर्णषाड्गुण्यः अंशः—उपकारकत्वेनाप्रधानभूतो यत्र तदात्मांशं—शरीरं गृह्णातीत्यर्थः ॥ ७ ॥

Although in reality unconnected with body, the Lord, being the maintainer of the universe and possessing perfectly all the six qualities [28], incarnates himself in his limited form because of compassion for all living beings. The word *ātman* here stands for the fullness of all these six qualities. The word 'partial' or 'limited' (*aṁśa*), which is by nature subordinate to the fullness of *ātman*, indicates that the Lord takes on a body endowed with the limited qualities of the *ātman* with the purpose of uplifting the people.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे॥ ८ ॥

8. For the protection of the righteous, for the destruction of the wicked and for establishing *dharma*, I take birth in different ages.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ ९ ॥

[28] Omniscience, satisfaction, beginingless knowledge, absolute freedom, eternal and non-ending power, and unlimited power. (*Netra Tantra*, 21.27/28)

9. My birth and My activity are of divine nature. He who knows this reality is not reborn, and after leaving his body comes to Me, O Arjuna.

अत एवास्य जन्म दिव्यं यत आत्ममायया योगप्रज्ञया स्वस्वातन्त्र्यशक्त्या आरब्धं, न कर्मभिः। कर्मापि दिव्यं—फलदानासमर्थत्वात्। यश्चैवमेतत्तत्वं वेत्ति—आत्मन्यप्येवमेव मन्यते, सोऽवश्यं भगवद्वासुदेवतत्त्वं जानाति ॥ ९ ॥

My birth comes through My own *māyā* (*ātmamāyā*) and knowledge of yoga, and it is the result of My own power of freedom (*svātantryaśakti* [29]). Therefore My birth is of divine nature and it is not the result of past actions. However, in the case of the Lord, actions are also divine because they do not bring about fruits. One who knows this reality and is capable of perceiving this reality in his own self undoubtedly knows the real nature of the Lord, *Vāsudevatattva*.

वीतरागभयक्रोधा मन्मया मद्व्यपाश्रयाः।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

10. Many, freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the austerity of knowledge, have become one with Me.

तथा चैव विदन्तः मन्मयत्वात्परिपूर्णेच्छत्वात् क्रोधादिरहिता निष्फलं कर्म करणीयं कुर्वाणा बहवो मत्स्वरूपमवाप्ताः ॥ १० ॥

यतः—

Those whose anger, etc., has been extinguished — because all of their desires have been fulfilled on account of their identification with the Lord and because they perform their duties without expecting their fruit — they know the Lord in his real nature.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

[29] *Svātantryaśakti* is the absolute freedom or autonomy of Śiva, which is responsible for the creation.

11. In whatever manner men take refuge in Me, in that same way I favor them. Everywhere, O Pārtha, men follow My path.

ये यथैव बुद्ध्या मामाश्रयन्ते, तान्प्रति तदेव स्वरूपं गृह्णंस्ताननुगृह्णामि। एवमेव मदीयं मार्गं मन्मया अमन्मयाश्च सर्वे एवानुवर्तन्ते; नहि ज्योतिष्टोमादिरन्यो मार्गः, मदीयैव सा तथेच्छा। वक्ष्यते हि 'चातुर्वर्ण्यं मया सृष्टम्' इति। अन्यस्त्वाह—लिङर्थे लट्। यथा 'अतिरात्रे षोडशिनं गृह्णन्ति'—गृह्णीयुरित्यर्थः। एवमिहापि अनुवर्तन्ते—अनुवर्तेरन्निति ॥ ११ ॥

Those who seek My shelter with whatever understanding they might have about My nature, I bless all of them by taking that particular form which also belongs to me.

All beings follow My path whether knowingly or unknowingly (lit. tr.: absorbed or unabsorbed in Me). The path of sacrifice such as *jyotiṣṭoma*, etc., is not a different path, i.e., it is not the path that doesn't lead to the Lord. Everything in the universe follows the Lord's desire. This idea will be further explained in verse 13 when the Lord will say, "I am the creator of a system based on four castes."

Other commentators explain that the word *anuvartante*, although used in the present tense, conveys the meaning of the injunctive. As in the Vedic injunction, "One takes a *ṣoḍaśina* pot during the ritual called *atirātra*." Here the verb '(they) take' (*gṛhnanti*) is used in the present tense but it stands for the injunctive, i.e. they should or may take a *ṣoḍaśina* pot. It is the same with the verb *anuvartante*, which is in the present tense but stands for the injunctive, meaning they all should follow My path.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा॥ १२ ॥

12. People desiring fulfillment of ritual acts make offerings to the gods here on Earth. Quickly comes the success born of action in the world of human beings.

मानुष एव लोके भोगापवर्गलक्षणा सिद्धिर्नान्यत्र, इति ॥ १२ ॥

Only in the world of human beings is there a possibility of reaching perfection in both enjoyment and liberation.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागतः।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्॥ १३॥

13. I am the creator of a system based on four castes according to the division of *guṇas* and actions. Though I am its creator, know Me to be the non-doer and imperishable.

न मां कर्माणि लिम्पन्ति न मे कामः फलेष्वपि।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते॥ १४॥

14. Actions do not smear Me, nor have I any desire for their fruits. He who truly recognizes My real nature is not bound by actions.

मम किल कथमाकाशकल्पस्य कर्मभिर्लेपः। आकाशप्रतिमत्वं कामनाभावात्। इत्यनेन ज्ञानप्रकारेण यो भगवन्तमेवाश्रयते; सर्वत्र सर्वदा आनन्दघनं परमेश्वरमेव 'न वासुदेवात्परमस्ति किंचित्' इति नीत्या विमृशति, तस्य किं कर्मभिर्बन्धः॥ १४॥

How could I who am equal to *ākāśa* be associated with any action? The Lord is compared here with *ākāśa* because he is free from any desire. How can one who takes refuge in the Lord and who is always and under all conditions aware that there is nothing else but the Lord, who is the abode of bliss, be bound by action?

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम्॥ १५॥

15. Having known this, even the ancient seekers desiring liberation performed action; therefore, you too perform action, as did the ancients in old times.

तस्मादनया बुद्ध्या पवित्रीकृतस्त्वमपि कर्माणि—अवश्यकर्तव्यानि कुरु॥ १५॥

Therefore, having purified yourself with this understanding, you should also perform action, which is your duty.

Now, if somebody would say that perfection could be reached only by remaining inactive, we would reply that this is not correct understanding. Because:

अथोच्यते 'अकरणादेव सिद्धिः'—इति। तन्न; यतः

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥ १६॥

16. What is action? What is inaction? Even the wise are bewildered in this matter. I shall explain to you that action, knowing which you will be freed from impurities.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः॥ १७॥

17. The nature of action should, indeed, be known properly; wrong action and inaction should also be understood. Unfathomable is the outcome of action.

कर्माकर्मणोर्विभागो दुष्परिज्ञानः। तथा च—विहितकर्मण्यपि मध्ये दुष्टं कर्मास्ति—अग्निष्टोम इव पशुवधः। विरुद्धेऽपि च कर्मणि शुभमस्ति कर्म। तथाहि हिंस्रप्राणिवधे प्रजोपतापाभावः। अकरणेऽपि च शुभाशुभं कर्मास्ति—वाङ्मनसकृतानां कर्मणामवश्यंभावात्, तेषां ज्ञानमन्तरेण दुष्परिहरत्वात्। अतः कुशलैरपि गहनत्वात्कर्म न ज्ञायते 'अनेन शुभकर्मणा शुभमस्माकं भविष्यति, अनेन च कर्मणामनारम्भेण मोक्षो न भविष्यति'—इति। तस्माद्वक्ष्यमाणो विज्ञानवह्निरेवावश्यं सकलशुभाशुभकर्मेन्धनप्लोषसमर्थः शरणत्वेनान्वेष्य—इति भगवतोऽभिप्रायः॥ १७॥

तमेवोद्बोधयितुमाह—

It is difficult to know the difference between action and inaction. Even in the cause of performing (right) action, defects are inevitable. For example, during the performance of *agniṣṭoma* sacrifice the killing of animals is involved. Similarly, in the case of performing prohibited action something good is accomplished. For example killing a wild animal, which terrorizes people, brings about relief to these people.

Even if one doesn't perform action, action is still either auspicious or inauspicious. This is because the action is inevitably present on the level of speech and thought. It should be pointed out here that action can only be given up through knowledge.[30]

Even a learned person, due to the mysterious nature of action, cannot be sure which good action will bring about good results. Or, by performing which action he will not be able to attain liberation. Only knowledge (*vijñāna*), which arises from taking refuge in the Lord, is capable of drying up the fuel of both good and bad actions. This knowledge (*vijñāna*) will be explained later.

In order to further clarify this point the Lord said:

कर्मण्यकर्म यः पश्यत्यकर्मणि च कर्म यः।
स बुद्धिमान् मनुष्येषु स चोक्तः कृत्स्नकर्मकृत्॥ १८॥

18. He who perceives inaction in his own action, and in the action of others perceives his own actions, is wise among men. He is established in yoga and is the performer of all actions.

कर्मणीति—आत्मीयेषु कर्मसु यः अकर्तृत्वादकर्मत्वं पश्यति प्रशान्ततया। अकर्मसु च—परकृतेषु आत्मकृतत्वं जानाति परिपूर्णोदितस्वरूपत्वेन। स एव सर्वस्व मध्ये बुद्धिमान्, कार्त्स्न्येन—साकल्येनासौ कर्म करोति। अतोऽस्य केन कर्मणा फलं दीयताम्, इत्युदितदशायाम्। प्रशान्तत्वे तु कृत्स्नानि कर्माणि कृन्तति च्छिनत्ति। अतः सर्वमेव करोति न किंचिद्वा करोति—इत्युपनिषत्॥ १८॥

The use of the word *karmāṇi* indicates that a person with his mind pacified perceives inaction in his own actions because he real-

[30] See Abhinavagupta's introduction to the first chapter of the *Bhagavadgītā*.

izes that he is not the doer. On the other hand, the use of the word *akarmāṇi* indicates that in the actions of others, he perceives his own actions. This is because such a person has fully realized his own nature. In this verse, it is also pointed out that among all people such a man is wise because he performs all actions. Having this in mind, how could it be possible for one permanently established in yoga to reap the fruits of his actions?

Therefore, when he is active he is the doer of all actions, and when he is in *samādhi* (*praśāntatve*) then he is entirely free from all actions. This is the reason why the Lord said that although he is doing everything, he is not performing anything. Or, while doing nothing he is doing everything.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ १९॥

19. He whose every undertaking is free from desire and motive, whose actions are burnt in the fire of knowledge, him the intelligent call wise.

अत एव कामेषु—काम्यमानेषु फलेषु सङ्कल्पं विहाय क्रियमाणानि कर्माणि कथितकथयिष्यमाणस्वरूपे ज्ञानाग्नावनुप्रविश्य दह्यन्ते॥ १९॥

The action performed by a yogin who has burnt his (strong) desires in the fire of knowledge will not bring any results. The nature of this (burning of the desires) has already been described and will further be described in upcoming pages.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः॥ २०॥

20. Having abandoned attachment to the fruits of action, always contented, depending on nothing, even while fully engaged in action he does not act at all.

अभिप्रवृत्तोऽपि—आभिमुख्येन प्रवृत्तोऽपि॥ २०॥

The use of the expression 'even while fully engaged in action' (*abhipravṛtto 'pi*) indicates that a yogin is active as much as it can be perceived by the sense organs of other people. However, in reality he remains inactive.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम्॥ २१॥

21. Performing action with his body alone, expecting nothing, having abandoned all possessions, his heart and mind controlled, he incurs no sin.

शरीरोपयोगि इन्द्रियव्यापारात्मकं कर्म शारीरं, यन्मनोबुद्धिभ्यां न तथानुरञ्जितम्॥ २१॥

Physical activity is such activity which involves operation of the senses and is useful for maintaining a body. Physical activity is not necessarily directly associated with mind or intellect.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते॥ २२॥

22. Satisfied with whatever comes to him spontaneously, transcending the pairs of opposites, free from envy, balanced in success and failure, even while acting, he is not bound.

कर्मकर्तरि प्रयोगः स्वयमेव ह्यात्मा आत्मानं बध्नाति फलवासनाकालुष्यमुपाददान इत्यर्थः। अन्यथा जडानां कर्मणां बन्धने स्वातन्त्र्यं न तथा हृदयंगमम्॥ २२॥

The use of the passive voice in its reflexive sense (*karma kartāri prayogaḥ*) indicates that the *ātman* binds himself by himself by accepting impurities of impressions in the form of fruits of actions. Otherwise, the idea that *karman* binds *ātman* is not appealing because *karman* is of an insentient nature and therefore cannot be instrumental in binding.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः।
यज्ञायारभतः कर्म समग्रं प्रविलीयते॥ २३॥

23. He who is freed from attachment, liberated, whose mind is established in knowledge and who acts for the sake of *yajña*, his action is entirely dissolved.

यज्ञायेति—जातावेकवचनम्। यज्ञाः—वक्ष्यमाणलक्षणाः॥ २३॥

यज्ञायेत्युक्तम्;—तत्स्वरूपं सामान्यं तावदाह

In the verse, the word sacrifice (*yajña*) is used in the singular in the sense of class noun (*jātī*). Characteristics of sacrifices (*yajñas*) will be explained later.

However, since the word 'sacrifice' is mentioned here, the Lord briefly describes its meaning.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥ २४॥

24. *Brahman* is the act of offering. *Brahman* is the oblation poured by *Brahman* into the fire that is *Brahman*. To *Brahman* alone he must go who is fixed in *Brahman* through action.

ब्रह्मण्यर्पणं—तत एव प्रवृत्तस्य पुनस्तत्रैवानुप्रवेशनं यस्य तत्। ब्रह्म—समग्रं विश्वात्मकं यदेतत्; हविस्तत्। ब्रह्मणि—परमबोधे प्रशान्तेऽग्नौ। ब्रह्मणा—येनकेनचित्कर्मणा हुतं—तद्दीप्त्यभिवृद्धये समर्पितम्, इतीदृशं ब्रह्मकर्मैव समाधिर्यस्य योगिनस्तेन ब्रह्मैव गन्तव्यं ज्ञेयं नान्यत्किंचिदन्याभावात्। यदिवा तदर्थेन यदर्थाक्षेपादेवंसंबन्धः—यत्खलु ब्रह्मस्वरूपेण यजमानेन ब्रह्माग्नौ ब्रह्महविर्हुतं ब्रह्मणि ब्रह्मस्वभावदेवतोद्देशेनार्पणं यस्य, तदेवं भूतं यद्ब्रह्मकर्म, तदेव समाधिरात्मस्वरूपलाभोपायत्वात् तेन—ब्रह्मकर्मसमाधिना नान्यत्फलमवाप्यते अपितु ब्रह्मैवेति; 'ये यथा मां प्रपद्यन्ते'—इति हि निर्वाहितम्। मितस्वरूपीकृतमदात्मकयज्ञस्वभावा इति तादृशफलभागिनः—इत्युक्तम्। अपरिमितपरिपूर्णमदात्मकयज्ञस्वरूपवेदिनस्तु कथं परिमितफललवलाम्पट्यभागिनो भवेयुरिति

तात्पर्यम्। इत्यनेन श्लोकेन वक्ष्यमाणैश्च श्लोकैः परमरहस्यमुपनिबद्धम्। तच्चास्माभिर्मितबुद्धिभिरपि यथाबुद्धि यथागुर्वाम्नायं च विवृतम्। मुखसंप्रदायक्रममन्तरेण नैतत् नभश्चित्रमिव चित्तमुपारोहतीति न वयमुपालम्भनीयाः। अत्र हविषोऽग्नेः करणानां च स्रुगादीनां क्रियायाश्च ब्रह्मविशेषणत्वमिति कैश्चिदुक्तं तदुपेक्ष्यमेव;—तेषां रहस्यसंप्रदायक्रमेऽक्षुणत्वात्॥ २४॥

Offering into the *Brahman* (*Brahmani arpaṇa*) is an act of sacrifice that emerges from the *Brahman* and at the end returns back into the *Brahman*. The oblation (*haviḥ*) is the expression of the *Brahman*, who is the entire universe. In that *Brahman*, which is of the nature of fully pacified sacrificial fire (*Brahmāgni*) in the form of the highest consciousness, the oblation is offered (*hutam*). This oblation is offered by means of a particular type of sacrificial act (*Brahmakarman*), which is also identical with the *Brahman*. And when that oblation is offered it stimulates the sacrificial fire (*Brahmāgni*).

A yogin who is established in *samādhi*, and whose *samādhi* is identical with the act of sacrifice (*Brahmakarman*), unavoidably attains (*gantavyam*) the highest *Brahman*. In this context, *Brahman* is the object of knowledge (*jñeyam*), because only *Brahman* exists, outside of which nothing exists that could be known.

If by the use of the pronoun *tena* (in the second part of the verse), the corresponding relative pronoun is understood, then the meaning of the verse would be as follows: the sacrificer, who is of the nature of *Brahman*, offers an oblation, which is of the nature of *Brahman*, into the fire, which is of the nature of *Brahman*, in order to please God, who is also of the nature of *Brahman*. This kind of sacrificial action (*Brahmakarman*) is called *samādhi*. By *samādhi* in the form of sacrificial action nothing else can be attained but *Brahman*, because sacrificial action is a means for attaining *Brahman*. Thus, the earlier statement, "In whatever manner men take refuge in me" (chapter 4, verse 11) is justified.

It is said that those who do not realize the real meaning of sacrifice attain only limited results, because they are limited by their limited desire. On the other hand, how could those who know the real nature of sacrifice as being unlimited and perfect attain limited results?

This verse as well as other verses in this text expresses the highest secret. Although I possess a limited mind, I have explained this

highest secret according to my own understanding and according to the teaching of my teacher. Trying to understand this secret without oral tradition is like drawing a picture in the sky, as the highest secret will not reveal itself without oral tradition.

Some commentators explain that oblation, fire, instruments of sacrifice, such as ladle, etc., are all attributes of the *Brahman*[31]. These commentators should be ignored because they are not familiar with the oral tradition regarding the highest secrets.

दैवमेवापरे यज्ञं योगिनः पर्युपासते।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति॥ २५॥

25. Some yogins, taking recourse to their own sense organs, perform sacrifice for their satisfaction, yet some take recourse to objects (subtle and gross) and offer oblation into the fire of the *Brahman* by means of pleasing words, sounds or touch.

अपरे देवानि–क्रीडाशीलानि इन्द्रियाणि आश्रित्य यः स्थितो यज्ञो–निजनिजविषयगृहणलक्षणः तमेव परित उपासते–आमूलाद्विमृशन्त स्वात्मलाभं लभन्ते। अत एव ते योगिनः–सर्वावस्थासु सततमेव योगयुक्तत्वात्। नित्ययोगे ह्ययमत्र मत्वर्थीयः। एनमेव च विषयगृहणात्मकं यज्ञं यज्ञेनैव–तेनैव लक्षणेन अपरे–पूरयितुमशक्ये ब्रह्माग्नौ जुह्वति–इति कैश्चिद्याख्यातम्। मुनेस्तु पौर्वापर्याविरुद्धत्वाद्योऽर्थो हृदि स्थितस्तं प्रकाशयामः;–केचिद्योगयुक्ता सन्तो दैवं–नानारूपेन्द्रादिदेवतोद्देशेनैव बाह्यद्रव्यमयं यज्ञमुपाचरन्ति। तं च क्रियमाणमेव यज्ञं कर्तव्यमिदमित्येव बुद्धा फलानपेक्षया अपरे–दुष्पूरे ब्रह्माग्नावर्पयन्ति–इति द्रव्ययज्ञा अपि परं ब्रह्म यान्ति। यतो वक्ष्यते 'सर्वेऽप्येते यज्ञविदः'–इति। श्रुतिरपि 'यज्ञेन यज्ञमयजन्त देवाः'–इति॥ २५॥

Some yogins, having taken recourse to the gods (*devāṇi*), who are their own senses (*indriyāṇi*) which possess a playful nature, perform a sacrifice, which is nothing but the experiencing of various objects. During the performance of such a sacrifice, yogins contem-

[31] This would mean that oblations, fire, instruments, etc., are not identical with the *Brahman* but are its attributes.

plating at the very root of this experience attain their own self. These yogins under all circumstances remain established in yoga. This is precisely why such a person is called a yogin. The suffix *in* (in the word *yogin*) is used by the sage Vyāsa to give this word a sense of permanent union.

Some commentators explain this verse to mean the following: Other yogins offer this sacrifice of experiencing objects by means of sacrifice of the same type into the insentiated fire of the *Brahman*. However, I will comment on this verse in a way which is not in contradiction with what is said previously or that which will be said in the future. Some, having been established in yoga, perform external sacrifice with the sole view of pleasing gods such as Indra, etc., that possess many forms. They perform external sacrifices with the notion that this is their duty and not with any desire for the results.

Yet other yogins surrender even that to the insentiated fire of the *Brahman*. Thus, even external sacrifices finally reach the highest *Brahman*. This is the reason why the Lord will say, "All these are knowers of sacrifice". It is also stated in the Vedas, "The gods perform sacrifices by sacrifices."

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥ २६॥

26. Some offer senses like hearing and others in the fire of restraint; some offer sound and other objects of the senses in the fire of the senses.

अन्ये तु संयमाग्निष्विन्द्रियाणीति। संयमः–मनः, तस्य येऽग्नयः–प्रतिपन्नभावभावनारूपा अभिलाषप्लोषका विस्फुलिङ्गाः, तेषु इन्द्रियाण्यर्पयन्ति। अत एव ते तपोयज्ञाः। इतरे ज्ञानप्रदीपितेषु फलदाहकेष्विन्द्रियाग्निषु विषयानर्पयन्ति–भोगवासनानिरासायैव भोगानभिलषन्तीत्युपनिषत्। तथा च मयैव लघ्व्यां प्रक्रियायामुक्तम्

'न भोग्यं व्यतिरिक्तं हि भोक्तुस्त्वत्तो विभाव्यते।
एष एव हि भोगो यत्तादात्म्यं भोक्तृभोग्ययोः॥'

इति स्पन्देऽपि

'भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः' (स्प., २ नि., ४ श्लो.)

इति ॥ २६ ॥

Others offer sense organs into the fires of restraint. It is the mind (*manaḥ*) that is restrained (*saṁyamaḥ*). In that restrained mind the fire is generated. This fire is in the form of sparks (of mind), which have attained abstract form and which are instrumental in drying up all the desires. Sense organs are offered into these sparks. These kind of yogins are called *tapoyajñāḥ*, i.e., those for whom *tapas* is sacrifice.

There are yet other yogins, who surrender objects of the senses into the fire of sense organs, which is lit by knowledge and burns the impressions of past actions. The secret of these yogins is that they desire to enjoy objects for the sake of giving up the desire of enjoyment. As I said in my *Laghvī Prakriyā* : [32]

> The objects of enjoyment are not different from you, the enjoyer. The real enjoyment is the identity of object of enjoyment and enjoyer.

It is also said :

> It is the highest experiencer himself, who always and everywhere abides in the form of the object of experience, i.e., the universe. (*Spanda Karika*, II. 4)

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

27. Others offer all the activities of the senses and of the *prāṇa* in the fire of the yoga of self-restraint, kindled by knowledge.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

---

[32] *Laghvī Prakriyā* was a devotional *stotra* written by Abhinavagupta which is no longer available.

28. Some likewise perform sacrifice by means of material possessions, by *tapas* and by the practice of yoga; while other yogins of rigid vows offer as sacrifice the study of the scriptures and knowledge.

ते च सर्वान् - इन्द्रियव्यापारान्मानसान् मुखनासिकानिर्गमनमूत्राद्यधोनयनादीन्वायवीयांश्च आत्मनो-मनसः संयमहेतौ योगनाम्न्यैकाग्र्यवह्नौ सम्यक् ज्ञानपरिदीपिते पूरयितव्ये निवेशयन्ति,-गृह्यमाणं विषयं संकल्प्यमानं वा तदेकाग्रतयैव परित्यक्तान्यव्यापारतया बुद्ध्या गृह्णन्तीति तात्पर्यम्। यदुक्तं शिवोपनिषदि-

'भावेऽत्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत्।
तदा तन्मयभावेन विकसत्यतिभावना'॥ (वि. भै., ६२ श्लो.)

इति। एवं योगयज्ञा व्याख्याताः॥ २७॥

एवं द्रव्ययज्ञस्तपोयज्ञो योगयज्ञश्चोक्तलक्षणाः। स्वाध्याययज्ञा-नयज्ञाश्च ये-ते संप्रति लक्ष्यन्ते-

Some others surrender all actions of their sense organs, the mind as well as the activity of *prāṇa* consisting of the expiration of air through mouth and nose as well as that air which causes urine to move downwards. (They surrender all these activities) into the fire of one-pointedness, which is called yoga and which is instrumental in controlling the mind. This fire of one-pointedness, which is insatiated, is lit by right knowledge. The purport is that they grasp objects either (really) enjoyed or imagined by the one-pointed mind, while at the same time they turn away from all other objects. It is said in *Vijñānabhairava* :

> When the mind of a yogin abandons one object, which (mind) because of being under control does not move to another object, then, by resting in the gap between two thoughts the realization of pure consciousness unfolds.[33] (*Vijñānabhairava*, 62)

[33] This quote from *Vijñānabhairava* throws further light on what Abhinavagupta attempted to convey in his commentary on this verse. The purpose of this particular verse of *Vijñānabhairava* is to instruct a practitioner to concentrate on the gap between two thoughts or perceptions. The mind is usually dominated by the variety of experiences manifested as thought, desire, etc. If, however, the mind is not allowed to develop another thought before the present one perishes and is able to

Thus, *dravya yajña*, *tapo yajña* and *yoga yajña* have been explained. In the following verses *svādhyāya yajña* and *jñāna yajña* will be explained.

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

29. Others intend on control of the vital breath (*prāṇa*); having restrained the course of exhaling (*prāṇa*) and inhaling breath (*apāna*), they offer *prāṇa* into *apāna* and *apāna* into *prāṇa*.

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

30. Yet others, controlling the contact with the objects of experience, offer *prāṇa* into *prāṇa*. All these indeed are knowers of *yajña*, and through *yajña* their sins are cast away.

प्राणम्–उदयमानं नादं प्रणवादिमात्रालयान्तम् अपानेअस्तं याति स्वानन्दान्तःप्रवेशात्मनि जुह्वतीति पिण्डस्थैर्यात्मा स्वाध्यायः। शिष्यात्मना च नयानयग्रहणाय केचित् अस्तं यान्तमुदीयमाने संवेश्य तदेकीकारेणापवर्गदानात् आत्मनि शिष्यात्मनि च शोधनबोधनप्रवेशनयोजनरूपे स्वाध्याययज्ञे स्वपरानन्दमये प्रतिष्ठितमनसः। अत एव पूरकः प्रथममुक्तः, चरमं रेचकः। प्रथमेन च पादेन विषयभोगान्तर्मुखीकरणम्। द्वितीयेन महाविदेहधारणाक्रमाद्विषयग्रहणाय निःसरणं ध्वन्यते। अतश्च स्वाध्याययज्ञेभ्योऽन्ये ज्ञानयज्ञाः। एते एवोक्तव्यापार-परिशीलनावशपरिपूरितस्वात्मशिष्यात्ममनोरथाः द्वेऽप्येते गती निरुध्याहारं विषयभोगात्मकं नियम्य प्राणान्–सकलचित्तवृत्त्युदयान् प्राणेषु–परनिरानन्दोल्लासेषु जुह्वति–कुम्भकप्रशान्त्यार्पयन्ति। सर्वे चैते द्रव्ययज्ञात्प्रभृति ज्ञानयज्ञान्तं यज्ञस्य तत्त्वज्ञाः; तेनैव च क्षपितकल्मषाः–समूलोन्मूलितभेदवासनामय-महामोहाः ॥ ३० ॥

---

get established in that gap that separates two thoughts, then one has the opportunity to experience the state free from thought, which is identical with the self.

Prāṇa, assuming the form of primordial sound (*nāda*), which in its arising movement dissolves the morae (*mātrā*) of *AUM* and other mantras into *bindu*, etc., [34] is offered into *apāna* [35]. However, by offering *prāṇa* into *apāna* a yogin enters into the blissful state of his innermost self. This process is known as *svādhyāya*, which is capable of making one's body steady. The same can be done in the presence of a disciple (*śiṣyātmanā ca* [36]). Through the process of uniting the self of a student with his own self, a teacher, by causing the disciple's inhaling breath (*apāna*) to enter into his exhaling breath (*prāṇa*), generates the experience of liberation (*apavarga*) in the self of a disciple and in his own self. In this way he offers *apāna* into *prāṇa* in the fire of *svādhyāya*, which enables both to abide in the state of bliss. This teacher accomplishes through the process of purification, awakening, entering into the spiritual realm and complete unification with Śiva. Therefore, the inhaling breath (*pūraka*) is mentioned first and the exhaling breath (*recaka*) is mentioned last. By the first quarter of verse 29 it is implied that objects of enjoyment should be internalised. By the second quarter, the coming out for the purpose of enjoyment following the path of *mahāvidehadhāraṇā*, who conceive themselves as having no link with the body, is implied. Therefore, *jñānayajña* is different from *svādhyāya*.

Those who practice in this way and restrain the function of *prāṇa* and *apāna* bring fulfilment to the mind of both student and teacher. They restrain the movement of *prāṇa* and *apāna* by not receiving the objects of outside experience. They control the fluctuations of the mind, which is of the nature of *prāṇa* by offering it into the *prāṇa*, which is made up of the waves of surging *parānanda* and *nirānanda* bliss [37].

---

[34] In the process of reabsorption, the mantra *AUM*, etc., goes through nine successive stages, i.e., *bindu*, *ardhacandra*, *nirodhikā*, *nāda*, *nādānta*, *śakti*, *vyāpinī*, *samanā* and *unmanā*. For details see *Netra Tantra*, chapter 21.

[35] Offering the exhaling breath (*prāṇa*) into the inhaling breath (*apāna*) is the everyday experience of all living beings.

[36] I am not sure of this meaning and the following three sentences. These four sentences provide a description of the tantric initiation, which is hidden from the sight of all those uninitiated in its mysteries.

[37] Abhinavagupta describes seven types of bliss, which are the result of different levels of yogic experiences. These seven types of bliss are: *nijānda*, *nirānanda*, *parānanda*, *brahmānanda*, *mahānanda*, *cidānanda*, *jagadānanda*. For details refer to *Tantra Sāra*, chapter 5 p. 38.

This is accomplished through the experience of the subtlest level of restrained breath (*kumbhaprāśantyā*). Therefore, practitioners of all sacrifices beginning with external sacrifices (*dravyayajña*) and ending with internal sacrifices (*jñānayajña*) are knowers of the real meaning of sacrifice. Through these sacrifices they become cleansed from all the sin. This is to say, the great delusion created by the impression of the notion of duality is completely uprooted together with its roots.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम॥ ३१॥

31. Eating the remains of the *yajña*, which is nectar, they reach the eternal *Brahman*. This world, O Best of Kurus, is not for him who offers no *yajña*, much less the world hereafter.

यज्ञेन शिष्टम्—आहृतं, यज्ञाच्च—निजकरणतर्पणरूपात् अवशिष्टं—स्वात्मविश्रान्तिरूपं परानन्दनिरानन्दात्मकममृतं भुञ्जाना अपि यथेच्छं संसृज्यन्ते ब्रह्मतयेति तदुपरम्यतेऽतिरहस्यस्फुटप्रकटनवाचालतायाः। अत्र च बहुतरो रहस्यरसोऽन्तः संलीनीकृतोऽपि निविडतरभक्तिसेवासंप्रसादितगुरुचरणप्राप्त-संप्रदायमहौषधसमीकृतधातूनां चर्वणादिविषयतां भूतार्थास्वादहेतुतां च प्रतिपद्यते। अत्र च व्याख्यान्तराणि टीकाकारैः प्रदर्शितानि। तान्यस्मदुरुपादनिरुक्तानि च स्वयमेव सचेतसः संप्रधार्यन्ताम् इति किमन्येन हन्त व्याख्यातृवचनदूषणा-विनोदनेन। तदुपक्रान्तमेवोपक्रम्यते॥ ३१॥

Here the compound word *yajñaśiṣṭam*, could be taken in two different ways. First, it could be taken to mean that which is gained by means of sacrifice. Or, it could be taken to mean that which remains from the sacrifice, which is for the purpose of satisfying one's sense organs. That which remains after the sacrifice (*avaśiṣṭam*) is nothing but resting in one's own self. And those who enjoy the nectar of immortality of their own self become creators like Brahmā, able to create anything according to their own sweet will.

Here I will stop revealing this secret because of the fear of saying too much and clearly revealing the highest secret. Although this verse contains the highest secret, it can still be revealed to those whose

dhātus[38] are balanced by means of the great medicine in the form of tradition handed down by respected teachers when pleased by the service and deep devotion of their disciples.

In regard to this verse, other commentators have offered different commentaries. Their explanation and the explanation of my teachers should be analysed by good-hearted scholars. What could be accomplished by going through the trouble of pointing out the mistakes of others?

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे॥ ३२॥

32. In this way, *yajñas* of many kinds are disclosed as a means of attaining the *Brahman*. Know them all to be born of action. Knowing thus you will find release.

सर्वे चैते यज्ञाः ब्रह्मणो मुखे—द्वारे उपायत्वे कथिताः। तेषु कर्मणामनुगमोऽस्ति। एवं ज्ञात्वा त्वमपि बन्धनात् मोक्षमेष्यसि॥ ३२॥

It is stated that all types of sacrifice are a means for reaching the *Brahman*. It is also pointed out that all these sacrifices are associated with action. You (Arjuna), also knowing them, reach liberation by breaking away from bondage.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते॥ ३३॥

33. Better than the *yajña* performed exclusively by various materials is the *yajña* of knowledge, O Scorcher of Enemies. All actions without exception, O Pārtha, culminate in knowledge.

अत्र त्वयं विशेषः;—द्रव्ययज्ञात्केवलाज्ज्ञानदीपितो यज्ञः श्रेष्ठः। केवलता च मयटा सूचिता। यतः सर्वं कर्म ज्ञाने निष्ठामेति॥ ३३॥

[38] According to the Āyurveda, *dhātus* are three constituents of a body: *vāta*, *pitta* and *kapha*. It is the position of Āyurveda that as long as these three constituent parts remain in balance, one is said to be in good health.

The sacrifice illuminated by knowledge is better than the external sacrifices, i.e., performed exclusively with various materials. By the suffix *maya* in the word *dravyamaya*, 'exclusiveness', 'aloneness' (*kevalatā*) is expressed. This is because all actions are based on knowledge.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः॥ ३४॥

34. Know this reality through homage and repeated inquiry, then your own purified sense organs, which are revealers of reality, will teach you that knowledge.

तच्च—ज्ञानं प्रणिपातेन—भक्त्या, परिप्रश्नेन—ऊहापोहतर्कवितर्का-दिभिः सेवया—अभ्यासेन जानीहि। यत एवंभूतस्य तव ज्ञानिनो—निजा एव संवित्तिविशेषानुगृहीता इन्द्रियविशेषाः, तत्त्वम् उप—समीपे देक्ष्यन्ति—प्रापयिष्यन्ति। तथाहि ते तत्त्वमेव दर्शयन्तीति तत्त्वदर्शिनः। उक्तं हि

'योग एव योगस्योपायः'। 'ऋतम्भरा तत्र प्रज्ञा'॥ (यो. सू. १, ४८)

इति। अन्ये ज्ञानिनः पुरुषाः,—इति व्याख्यायमाने, भगवान्स्वयमुपदिष्टवांस्तदसत्यम्—इत्युक्तं स्यात्। एवमभिधाने च प्रयोजनमन्येऽपि लोकाः प्रणिपातादिना ज्ञानिभ्यो ज्ञानं गृह्णीयुर्न यथाकथञ्चिदिति समयप्रतिपादनम्॥ ३४॥

This reality can be known by homage (*praṇipātena*) that is to say devotion (*bhakti*). This reality can also be known through repeated inquiry. That is to say through arguments and counter arguments as well as logical reasoning. This should be regularly practiced.

When you become purified through devotion, etc., then your own sense organs, being given the objects for their own enjoyment, will grant you the knowledge of reality. Therefore, these sense organs are called 'those that reveal the reality' (*tattva darśinaḥ*). This is because the purification of sense organs brings about knowledge. It is said, "*Yoga* alone is the means for attaining yoga". And "In that state knowledge is full of truth, reality" (*Yoga Sūtra*, chapter 1, sūtra 48).

According to other commentators, the word *jñāninaḥ* refers to people who possess knowledge. If this would be the case, then Lord Kṛṣṇa would not be the one who instructed Arjuna.

The purpose of interpreting the expression 'revealers of reality' in this particular way is to point out that other people can attain knowledge by purifying their sense organs through devotion, etc., and not by any other means.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि॥ ३५॥

35. Knowing this, O Son of Pāṇḍu, you will not fall into delusion again; and through this knowledge you will see all beings in your self as well as in Me.

आत्मनि मयि—मत्स्वरूपतां प्राप्ते, आत्मनि—इति सामानाधिकरण्यम्। अथोशब्दः पादपूरणे। आत्मन ईश्वरस्य साम्ये कोऽपि विशेष उक्तः। असाम्ये विकल्पानुपपत्तिः॥ ३५॥

'सर्वं कर्माखिलम्'—इति यदुक्तं तत्स्फुटयितुं प्रथमश्लोकेनाधर्मोऽपि नश्यति—इति वदन् 'सर्वं कर्म'—इति द्वितीयेन संस्कारलेशोऽपि नावतिष्ठते—इति सूचयन् 'अखिलम्'—इति व्याचष्टे 'अपि चेत्'—इत्यादि 'संशयात्मनः';—इत्यन्तम्—

These two expressions, 'in yourself' (*ātmani*) and 'in Myself' (*mayi*) stand in apposition. Therefore, this part of the verse means, "in your self as well as in Me". The particle *atha* has been used only for the sake of filling the meter. When one realizes one's identity with God then one attains a particular type of excellence, such as not falling into the delusion again. When, on the other hand, this identity is not realized, then undoubtedly such excellence must be absent.

It has been stated earlier that all actions without exception (*sarvaṁ karmākhilam*) culminate in knowledge. This idea will once again be clarified. By the first word *sarvam* it is explained that even *adharma* will be destroyed [39]. The second word *karma* indicates that with the rise of knowledge even the impressions of actions are eliminated. The third word *akhilam* will be explained by verses 36 through 40.

[39] The text seems corrupt. For *prathamaślokenādharmo 'pi naśayati* read *prathamaśabdenādharmo 'pi naśayati*.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि॥ ३६॥

36. Even if you were the most sinful of all sinners, you would cross over all sinfulness by the raft of knowledge alone.

यथैधांसि समिद्धोऽग्निर्भस्मसात् क्रियतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा॥ ३७॥

37. As a burning fire turns fuel to ashes, O Arjuna, in the same way the fire of knowledge turns all actions into ashes.

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥ ३८॥

38. Truly in this world nothing exists as purifying as knowledge; he who himself has attained perfection in yoga, in time finds this knowledge within his own self.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥ ३९॥

39. He who possesses faith, who controls his sense organs, who is intent on it, attains knowledge. Once when he attains knowledge he quickly experiences supreme peace.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥ ४०॥

40. But the ignorant man who is without faith and possesses a doubting nature perishes. For the doubting man there is neither this world nor another, nor any happiness.

समिद्धोऽभ्यासजातप्रतिपत्तिदार्ढ्यबन्धेन ज्ञानाग्निर्भवति यथा तथा प्रयतनीयमिति। पवित्रं हि ज्ञानसमं नास्ति। अन्यस्य संवृध्या पवित्रत्वं न वस्तुत इत्यतिप्रसङ्गभयान्न प्रतायते। पवित्रतां चास्य स्वयं ज्ञास्यति सुप्रबुद्धतायाम्। अत्र च श्रद्धागमस्तत्परव्यापारत्वं झगित्येव आस्तिकत्वादसंशयत्वे सति उत्पद्यते। तस्मादसंशयवता गुर्वागमादृते न भाव्यं-संशयस्य सर्वनाशकत्वात्। ससंशयो हि न किंचिज्जानाति,-अश्रद्दधानत्वात्। तस्मात् निःसंशयेन भाव्यमिति वाक्यार्थः॥ ४०॥

सकलाध्यायविस्फारितोऽर्थः श्लोकद्वयेन संक्षिप्यते-

The effort should be made so that the fire of knowledge can become fully inflamed through the firm grasp of the right knowledge that is born of continuous practice. There is nothing as pure as knowledge. Only knowledge is pure by itself; the other things are pure only when in contact with knowledge. Here I will stop for the fear of revealing too much. Arjuna will know the purity of knowledge only when he becomes fully awakened. Increasing one's faith in this knowledge and making effort to attain it intensifies when one is free from doubt because of the firm belief in the *Brahman*. Therefore, he who does not doubt should follow the path of tradition of teachers, as they are instrumental in destroying all doubt. The nature of the doubt is to destroy everything. Therefore, one who doubts cannot know anything precisely because of the lack of faith. This is the purport of this verse.

The purport of the entire chapter will be summarized in the last two verses.

योगसंन्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम्।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय॥ ४१॥

41. Actions do not bind a yogin, O Winner of Wealth, who has renounced action by means of yoga, who has eliminated doubt through knowledge and who has realized his own self.

योगेनैव कर्मणां संन्यास उपपद्यते नान्यथा, इति विचारितं, विचारयिष्यते च॥ ४१॥

यत एवम्

The renunciation of actions can only come as a result of yoga and not through any other means. This topic has already been discussed and will again be discussed.

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः।
छित्त्वैवं संशयं योगमातिष्ठोत्तिष्ठ भारत॥ ४२॥

42. Therefore, having eliminated this doubt born of ignorance and rooted in the heart with the sword of knowledge, resort to yoga and stand up, O Bhārata!

संशयं छित्वा योगं–कर्मकौशलमातिष्ठ उक्तक्रमेण। ततश्च उत्तिष्ठ–त्वं स्वव्यापारं कर्तव्यतामात्रेण कुरु, इति शिवम्॥ ४२॥

Having uprooted doubt, take recourse to yoga, which is skill in action. Therefore, stand up and perform the action, which is your duty.

अत्र संग्रहश्लोकः

विधत्ते कर्म यत्किञ्चिदक्षेच्छामात्रपूर्वकम्।
तेनैव शुभभाजः स्युस्तृप्ताः करणदेवताः॥ ४॥

SUMMARY VERSE:

Whichever act, preceeded by the desire inherent in the sense organs, one might perform, this act will make gods in the form of sense organs fulfilled and in return they will bless people with auspicious results.

इति श्रीमहामाहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे चतुर्थोऽध्यायः॥ ४॥

अथ पञ्चमोऽध्यायः

CHAPTER 5

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण! पुनर्योगं च शंससि।
यच्छ्रेयानेतयोरेकस्तं मे ब्रूहि विनिश्चितम्॥ १॥

Arjuna said:

1. First you praise the renunciation of the fruits of action (*saṁnyāsa*), O Kṛṣṇa, then again the yoga of action; tell me decisively which is the better of these two.

संन्यासः प्रधानं, पुनर्योग इति ससंशयस्य प्रश्नः॥ १॥

Arjuna asks this question because of the doubt raised in his mind by Lord Kṛṣṇa's contradictory statements. On one occasion the Lord would say that renunciation of the fruit of action (*saṁnyāsa*) is more important than the yoga of action and on the other that yoga of action is more important than *saṁnyāsa*.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते॥ २॥

The Lord said:

2. Both *saṁnyāsa* and the yoga of action lead to the highest good. But of the two, the yoga of action is superior to the renunciation of action (*saṁnyāsa*).

संन्यासः कर्म च–नात्रैकोऽभिहितः, अपितु उभौ संमिलितौ निःश्रेयसं दत्तः। योगेन विना संन्यासो न संभवतीति योगस्य विशेषः॥ २॥

It should not be understood that *saṁnyāsa* and the yoga of action exist separately from each other. Both combined bring the highest good to living beings. However, in this relationship the yoga of action has the prominent role because *saṁnyāsa* is not possible without the yoga of action.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।
निर्द्वन्द्वो हि महाबाहो! सुखं बन्धात्प्रमुच्यते॥ ३॥

3. He is known to be at all times established in *saṁnyāsa*, who neither hates nor desires and is free from the pairs of opposites; such a person is easily released from bondage, O Mighty-armed.

अतश्च स एव सार्वकालिकः संन्यासी येन मनसोऽभिलाषप्रद्वेषौ संन्यस्तौ, यतोऽस्य द्वन्द्वेभ्यः—क्रोधमोहादिभ्यो निष्क्रान्ता धीः। स सुखं मुच्यत एव॥ ३॥

Therefore, only he who has renounced both passion and hatred from his mind could be considered to be at all times established in *saṁnyāsa*. This is because only an intellect freed from the pairs of opposites (*nirdvandva*) such as anger and confusion could easily attain *mokṣa*.

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्॥ ४॥

4. Only the childish speak of the path of knowledge (*Sāṁkhya*) and the path of action (*Yoga*) as different, but not the wise; he who properly knows only one gains the fruit of both.

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरनगम्यते।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति॥ ५॥

5. The state attained by the followers of *Sāṁkhya* is also attained by the practitioners of *Yoga*. He who sees *Sāṁkhya* and *Yoga* to be one, he truly sees.

इदं सांख्यम्, अयं च योगः—इति न भेदः। एतौ हि नित्यसंबद्धौ। ज्ञानं न योगेन बिना। योगोऽपि न तेन विनेति। अत एकत्वमनयोः ॥ ५ ॥

Yoga and *Sāṁkhya* are eternally connected and there can be no real difference between the two. There is no knowledge without yoga and no yoga without knowledge. This is the relationship between the two.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति॥ ६॥

6. *Saṁnyāsa* is indeed hard to attain without yoga, O Mighty-armed; only a sage established in yoga alone merges into the *Brahman* without long delay.

तुशब्दोऽवधारणे भिन्नक्रमः। योगरहितस्य संन्यासमाप्तुं दुःखमेव,—प्राङ्नीत्या कर्मणां दुःसंन्यासत्वात्। योगिभिस्तु सुलभमेवैतत्—इत्युक्तं प्राक् ॥ ६ ॥

The particle *tu* is used in a limiting, restrictive sense, meaning 'alone' or 'only' and it should be placed after the word *yogayukta* in the second half of the verse. This is because it is difficult to renounce action without yoga. Therefore the meaning of the second part of the verse should be, "only a sage established in yoga alone merges into the *Brahman* without long delay".

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते॥ ७॥

7. He who is established in yoga, whose mind is purified, who has fully mastered himself, who has conquered his senses and whose self has become identical with the self of all beings, such a person is not involved even while performing actions.

सर्वभूतानामात्मभूत अत्मा यस्व, स सर्वमपि कुर्वाणो न लिप्यते—करणप्रतिषेधारूढत्वात् ॥ ७ ॥

The yogin whose self has merged with the self of all the other living beings, although engaged in activity remains untouched by their results. This is because such a yogin is firmly established on the path of renunciation.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्श्वसन्स्वपन् ॥ ८ ॥

8. One who is established in yoga thinks, "I do not act at all", even while engaged in seeing, hearing, touching, smelling, eating, walking, breathing or sleeping,

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ९ ॥

9. Talking, letting go, seizing, and even in opening and closing the eyes, simply thinking that the domain of the sense organs is only among the objects of sense.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा॥ १० ॥

10. He who acts offering all his actions to the *Brahman* and who has abandoned attachment remains untouched by sin as a lotus leaf by water.

अत एव, दर्शनादीनि कुर्वन्नपि असावेवं धारयति—प्रतिपत्तिदार्ढ्येन निश्चिनुते—चक्षुरादीनामिन्द्रियाणां यदि स्वविषयेषु प्रवृत्तिः, मम किमायातम्, नह्यन्यकृतेन परस्य लेपः—इति। तदेव ब्रह्मणि कर्मणां समर्पणम्। अत्र चिह्नमस्य गतसंगता। अतो न लिप्यते ॥ १० ॥

The yogin, while fully engaging his sense organs externally (but remaining established in his own self), thinks (*dhārayan*), that is to say discriminates through his well-established knowledge in the following way, "How can I (who am identical with *ātman*) be affected by the sense organs, even at the time when they are engaged in experiencing their respective objects? How can actions performed by the sense organs, which are entirely different from my own self, affect

me who am identical with *ātman*?" This realization is technically called "surrendering actions to the *Brahman*." The characteristic mark of such a yogin is that he is free from all attachments and therefore is not affected by the result of action.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये॥ ११॥

11. Yogins perform action with their body, mind, intellect and sense organs, which are freed from attachment, for attaining self-perfection, but are not bound by their results.

योगिनश्च केवलैः—सङ्गरहितैः परस्परानपेक्षिभिश्च कायादिभिः कुर्वन्ति कर्माणि सङ्गाभावात्॥ ११॥

Yogins perform action free from attachment (*kevalaiḥ*), with their bodies and minds, etc., functioning independently from each other because they remain untouched by their results.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।
अयुक्तः कामकारेण फले सक्तो निबध्यते॥ १२॥

12. He who is established in yoga, having abandoned the fruit of action attains lasting peace; he who is not established in yoga, being attached to the fruits of action is firmly bound by the force of desire.

नैष्ठिकीम्—अपुनरावर्तिनीम्॥ १२॥

The word *naiṣṭhikim* here means permanent or lasting. Therefore, peace that is attained by a fully realized yogin stays with him forever.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन्॥ १३॥

13. Having mentally renounced all action, the dweller in the body lives in happiness, in the city of nine gates, neither acting nor causing others to act.

यथा वेश्मान्तर्गतस्य पुंसो न गृहगतैर्जीर्णत्वादिभिर्योगः; एवं मम चक्षुरादिच्छिद्रगवाक्षनवकालङ्कृतदेहगेहगतस्य न तद्धर्मयोगः ॥ १३ ॥

As a person who is sitting comfortably inside his house and is entirely oblivious to the outside changes on that house, such as the house getting old, etc., in the same way, the *ātman*, who is sitting in the house of the human body, which is decorated with nine windows such as the eye, etc., is unconcerned with that body.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते॥ १४॥

14. The Lord creates neither the agency of action nor the actions of living beings; nor does He create the relationship between the doer, the action and its fruits; rather the very nature of things is to proceed with all of this.

एष आत्मा न किंचित्कस्यचित्करोति। प्रवृत्तिस्त्वस्य स्वभावमात्रं न फलेप्सया। तथाहि। संवेदनात्मनो भगवतः प्रकाशानन्दस्वातन्त्र्यपरमार्थस्वभावस्य स्वभावमात्राक्षिप्तसमस्तसृष्टिस्थितिसंहृतिप्रबन्धस्य स्वस्वभावात्र मनागप्यपायो जातुचित्। इति न कर्त्रवस्थातिरिक्तं कर्तृत्वं किंचित्। तदभावात्कानि कर्माणि, तद् सत्त्वे कस्य फलम्, को वा कर्मफलसंबन्धः। कर्मात्र क्रिया। कर्मफलमपि च क्रियाफलमेव। तथाहि। दण्डचक्रपरिवर्तनादिक्रिया नान्या। न च सा घटनिष्पादिता—संविदन्तर्वर्तित्वात्। तस्माच्चेतनः स्वतन्त्रः परमेश्वर एव तथा तथा भाति; इति न तद्व्यतिरिक्तं क्रियातत्फलादिकमिति सिद्धान्तः ॥ १४ ॥

अत एव क्रियातत्फलयोरभावे विधिफलस्यापि नादृष्टकृतता काचित्,— इत्यर्थेनाभिधायार्थान्तरेण संसारिणः प्रति तत्समर्थनं कर्तुमाह

Paramātman does not perform any activity which is directed toward anything or anybody. The activity of the Lord is merely his

nature because it is not aimed at their results [40]. The Lord, who is of the nature of consciousness, light, bliss and freedom (*svātantrya*) and who brings about a series of creations, maintenances and destructions of the universe is never under any circumstances devoid of his nature. Thus, the doership (*kartṛtvam*) of the Lord is not different from him being a doer (*kartṛ*).

If God did not possess the power of doership, then what would be the origin of action? In the absence of action, who would experience their results and what would then be the relationship between acts and their results? Here, in this context the word 'action' (*karman*) refers to acts and not to the objects of these acts. However, even if the objects of action were also included in the word *karman*, the meaning would not change. This is because the object attained by action is identical with the result of that action. For example, the act of moving around the stick and the wheel, etc., by a potter is not different from the consciousness of a potter. The action is not accomplished by the pot itself because the act of making a pot belongs to the sphere of consciousness of the potter. Therefore, it is the highest Lord who is the consciousness and freedom that is present in the creation, maintenance and destruction of the universe. The philosophy propounded here is that action and their results are not different from the Lord.

[40] Unlike some other schools of Indian philosophy, *Kashmir Shaivism* thinkers envision the highest reality, i.e., Śiva, to be active. The consciousness is all-inclusive and action or better spontaneous action is the very nature of the highest reality. Śiva, the perfect singleness of consciousness is thought to be the creator of the universe, who in spite of this ongoing process of creation always remains perfectly within his own Self. According to this system, each activity is the result of a particular power or *śakti*, all of which are permanently associated with Śiva. Abhinavvagupta describes this relationship in the following way: "Because of its absolute freedom (*svātantrya*) and because of the absence of limitations of time, space and form, *prakāśa* is omnipresent, permanent, and possesses all forms while at the same time is without any specific form. This power of freedom (*svātantrya*) of *prakāśa* is identical to its power of bliss; this delightful wonderment of bliss is identical to its will power; its quality of being of the nature of light (*prakāśa*) is identical to its power of consciousness; its all-inclusive awareness is identical to its power of knowledge and its property of being united with all forms is its power of action. Although being associated with these main powers, *prakāśa* (which is identical with Śiva and is resting in its own bliss) is in reality united with only three powers, i.e., the powers of will, knowledge, and action" (*Tantrasāra*, chapter 1, p.8).

Thus, when both actions and their fruits do not exist as separate from each other, then what could be the result, both visible and invisible, of Vedic rituals? The Lord will make this point clear in the first part of the following verse. While in the second part, he will point out that actions and their results belong only to people plunged in worldly activities.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः॥ १५॥

15. The Lord does not accept either sin or even merit of anyone; wisdom is veiled by ignorance, by which creatures are deluded.

पापादीनि नैतत्कृतानि। किन्तु निजेनाज्ञानेन कृतानि; शङ्क्येवामृते विषम्॥ १५॥

अत एव

Sin is not caused by *Parameśvara* but by the ignorance of one who is engaged in sinful activity. As in the case of a person who, because of a doubt, mistakes nectar for poison.

Therefore, the Lord said:

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम्॥ १६॥

16. But for those in whom ignorance of the self is destroyed by knowledge, that very knowledge, like the sun, illuminates the highest reality.

ज्ञानेन तु अज्ञाने नाशिते, ज्ञानस्य स्वप्रकाशत्वं स्वतः सिद्धम्; यथा आदित्यस्य तमसि नष्टे। विनिवर्तितायां हि शङ्कायाममृतममृतकार्यं स्वयमेव करोति॥ १६॥

तच्च तद्गतबुद्धिमनसां त्यक्तान्यव्यापाराणां घटते—इत्याशयं प्रकटयितु-माह—

When ignorance is destroyed by knowledge then the self-luminosity of knowledge is spontaneously established. As the self-lumi-

nous property of the sun is established when the light of the sun destroys darkness, similarly, when doubt is removed the nectar generates the effect of nectar by itself.

The destruction of ignorance takes place when intellect and mind are exclusively concentrated on *Parameśvara* and when one renounces other activity. To clarify this point the Lord says:

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धौतकल्मषाः ॥ १७ ॥

17. They whose intellects are rooted in that, their innermost selves merged in that, who are established in that and are wholly devoted to that highest reality, cleansed of all impurities by knowledge, they attain the state from which there is no return.

स्मरन्तोऽपि मुहुस्त्वेतत्स्पृशन्तोऽपि स्वकर्मणि ।
सक्ता अपि न सज्जन्ति पङ्के रविकरा इव ॥ १८ ॥

18. In spite of being continuously mentally and physically engaged in the activities of the world, carrying out their respective activities, yogins remain unattached like rays of the sun in a pool of mud.

यत एवं स्वभावस्तु प्रवर्तते इति; अतो ध्वस्ताज्ञानानामित्थं स्थितिरित्याह—

After describing the nature of a yogin (born of this insight), the Lord will go on to describe the state of the mind of (such a yogin) whose ignorance has been removed. Therefore, he said:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १९ ॥

19. The enlightened ones perceive the same in a *brāhmaṇa* endowed with learning and humility, in a cow, in an elephant and even in a dog and in an eater of dogs (outcaste).

तथा च: तेषां योगिनां ब्राह्मणे नेदृशी बुद्धि:—'अस्य शुश्रूषादिनाहं पुण्यवान्भविष्यामि'—इत्यादि। गवि न पावनीयमित्यादि। हस्तिनि नार्थादिधी:। शुनि नापवित्रापकारितादिनिश्चय:। श्वपाके च न पापापवित्रादिधिषणा। अत एव समं पश्यन्तीति; नतु व्यवहरन्ति। यदुक्तं

'चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्।
अतश्च तन्मयं सर्वं भावयन्भवजिज्जन:'॥ (वि. भै., १००)

इति अत्रापि भावयन्निति—ज्ञानस्यैवेयं धारोक्ता॥ १९॥

तस्य चेत्थं संभावनेत्याह—

The fully realized yogin does not think in his mind, "I will gain merit by serving a *brāhmaṇa*." He doesn't believe that the cow is purifying nor is he entertaining thoughts that possessing an elephant is going to bring him wealth. The yogin does not believe that the dog is impure and that it might harm him. In the mind of such a yogin even the untouchable is not impure and sinful. He looks at all living beings as being equal. However, he does not necessarily act according to his insight [41]. As it is said in *Vijñānabhairava* :

> The same self in the form of consciousness is present in all the bodies; there is nowhere exeption to this rule. Therefore, a yogin, realizing that everything is identical with that consciousness, rises above transmigratory existence. (*Vijñānabhairava*, verse 100)

As indicated by the word 'realizing' (*bhāvayan*), the emphasis in this verse is also placed on knowledge and not on action.

In the next verse the Lord explains what kind of behavior could be expected from such a yogin.

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थित:॥ २०॥

20. He who possesses firm intellect, who is free from delusion, who is a knower of the *Brahman* and who is

[41] In his day-to-day activities the realized yogin acts following the widely accepted social rules.

established in the *Brahman* should not rejoice on obtaining what is pleasant nor tremble on obtaining what is unpleasant.

एतस्य समदर्शिनः शत्रुमित्रादिविभागोऽपि व्यवहारमात्र एव, नान्तः—ब्रह्मनिष्ठत्वात्॥ २० ॥

For a yogin, who treats all living beings equally, the division of people into friends and enemies, etc., is only external. However, internally he is permanently established in the *Brahman*.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।
स ब्रह्मयोगयुक्तात्मा सुखमव्ययमश्नुते॥ २१ ॥

21. He whose self remains untouched in contact with external objects, who rejoices in his own self, whose self is merged with the *Brahman* through yoga, he enjoys eternal happiness.

बाह्यस्पर्शे विषयात्मनि सक्तिर्यस्य नास्ति॥ २१ ॥

स ह्येवं मन्यते—इत्याह

The word *bāhyasparśaḥ* refers to the contacts with the outside objects, that is to say, to the objects existing in the outside world.

Such a yogin thinks in the following way:

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ २२ ॥

22. All pleasures born of contact with external objects are only sources of sorrow, since they have a beginning and an end, O Son of Kuntī; the enlightened one does not find pleasure in them.

स ह्येवं भावयति—बाह्यविषयजा भोगाः सर्वे दुःखकारणरूपाः, तथाविधा अप्यनित्याः॥ २२ ॥

He realizes that all experiences born of external objects ultimately bring about suffering. Being such, experiences of external objects must be temporary by nature.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोचनात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी मतः॥ २३॥

23. He who is able to endure, even here, before leaving his body, the excitement born of desire and anger, is established in yoga and is known as a happy man.

न चैतद्दुःशकं,—शरीरान्तकालं यावत् क्रोधकामजो वेगः क्षणमात्रं यदि सह्यते तदा आत्यन्तिकी सुखप्राप्तिः॥ २३॥

For such a yogin, it is not difficult to maintain this kind of attitude (toward the experiences caused by external objects) till the time he drops his body. This is because he knows that if for a short time he tolerates the feeling born of desire and anger, then he will attain permanent happiness.

अन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः।
स पार्थ परमं योगं ब्रह्मभूतोऽधिगच्छति॥ २४॥

24. He whose happiness is within, whose delight is within and whose light is within, that yogin having become one with the *Brahman* attains complete perfection in yoga.

अतस्तस्यान्तरेव बाह्यानपेक्षि सुखम्, तत्रैव रमते। तत्र चास्य प्रकाशः। व्यवहारे तु मूढत्वमिव। उक्तं च;—'जड एव विच रेदवादमतिः' (प. सा., ७१) इति॥ २४॥

Therefore, a yogin who has no concern with any outside objects rejoices (happiness of that very experience) internally. There (internally), he finds happiness and receives enlightenment. However, in everyday activity he appears as if he is a fool. As I said in my *Paramārthasāra:* "He may move about posing as an idiot" (verse 71).

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः॥ २५॥

25. *Ṛṣis*, whose sins are attenuated, whose doubts are destroyed, who are self-controlled and take pleasure in promoting the welfare of all creatures, attain identity with the *Brahman*.

एतच्च तैः प्राप्यं, येषां भेदसंशयरूपौ ग्रन्थी विनष्टौ॥ २५॥

Identity with the *Brahman* (*brahmanirvāṇa*) can be attained by yogins whose knots of duality and doubt are destroyed.

कामक्रोधविमुक्तानां यतीनां यतचेतसाम्।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥ २६॥

26. Ascetics, freed from desire and anger, who control their mind and have realized the Self, remain united with the *Brahman* in all the states of consciousness.

तेषां सर्वतः—सर्वास्ववस्थासु ब्रह्मसत्ता पारमार्थिकी न निरोधकालमपेक्षते॥ २६॥

The yogin is fully established in the *Brahman* in all the states of consciousness [42] and at no time is he disconnected from the highest reality.

---

[42] The *yogin* who has realized his own self and is permanently established in *Brahman*, never and under any circumstances loses this state of consciousness. This state of consciousness in the *Kashmir Shaivism* system is technically called *turyātita*. Kṣemarāja describes this state in his introduction to the eleventh *sūtra* of the first book of the *Śiva Sūtra*. He writes, "The Yogi in whom the rapturous experience of I-consciousness which is full of the consciousness of non-difference shines through the cancellation of the universe (as something separate from consciousness) by the process of uniting with the group of *śaktis* through constant awareness in all the three states of waking, dream, and deep sleep which have been explained both from the point of view of the common folk and the yogi, enters the turyātita state (i.e. the state beyond the turya) which has been previously described as *caitanya* by following up the stream (of that rapturous experience of I-consciousness)." (Translated by Jaideva Singh)

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

27. Not accepting impressions as a result of contact with external objects, placing the sense organs on the spot in between the eyebrows, and having balanced both merit and demerit within his mind-stuff,

बाह्यस्पर्शान् बहिःकृत्वा—अनङ्गीकृत्य, भ्रुवोः—वामदक्षिणदृष्ट्योः क्रोधरागात्मिकयोरन्तरे—तद्रहितेस्थानविशेषे चक्षुरूपलक्षितानि सर्वेन्द्रियाणि विधाय, प्राणापानौ—धर्माधर्मौ चित्तवृत्त्यभ्यन्तरे साम्येनावस्थाप्य, नसते—कौटिल्येनासाम्येन क्रोधादिवशाद्व्यवहरति—इति नासा चित्तवृत्तिः । एतदेव बाह्ये ॥ २७ ॥

Placing the contacts with external objects outside of himself (*bāhyasparśān bahiḥ kṛtvā*) in this context means that a yogin does not accept impressions created by that contact. The expression 'in between the eyebrows' (*bruvoḥ*) refers to the right and left eye that symbolically stand for anger and attachment. All the sense organs, which in this verse are referred to by the word 'eye' (*cakṣus*) should be placed on the spot in between (*antare*) the two eyes, which is untouched by anger and attachment.

Prāṇa and *apāna* here stand for merit and demerit, i.e., good and bad impressions. A yogin possessing a balanced mind gives the same importance to both of them. The word nose (*nāsā*) refers to the mind-stuff (*cittavṛtti*) because it operates unevenly or unbalanced as a result of anger, etc.

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

28. The meditator, who controls his senses, mind and intellect, whose highest aim is liberation, who is free from desire, fear and anger, is always free.

एवंविधो योगी सर्वव्यवहारान् वर्तयन्नपि मुक्त एव ॥ २८ ॥

This kind of yogin although engaged in activity is completely free.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥ २९॥

29. He who has realized that I am the enjoyer of sacrifices and austerities, the Lord of the worlds and friend of all living beings, he attains peace.

यज्ञफलेषु भोक्ता—त्यक्तफलत्वात्। एवं तपःसु। ईदृशं भगवत्तत्त्वं विदन् यथातथास्थितोऽपि मुच्यत इति शिवम्॥ २९॥

The Lord is the enjoyer of all sacrifices because the performer of sacrifice surrenders the fruits of all sacrifices to the Lord. The same is with the fruits of austerities (*tapas*). The yogin who knows that God is the highest reality is liberated even while in the body.

अत्र संग्रहश्लोकः

सर्वाण्येवात्र भूतानि समत्वेनानुपस्यतः।
जडवद्व्यवहारोऽपि मोक्षायैवावकल्पते॥ ५॥

SUMMARY VERSE:

He who perceives all creatures as being equal is fit for liberation, even if he is ignorant in the matters of worldly affairs.

इति श्रीमहामाहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते श्रीमद्भगवद्गीतार्थसंग्रहे पञ्चमोऽध्यायः॥ ५॥

अथ षष्ठोऽध्यायः

CHAPTER 6

श्रीभगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥ १ ॥

The Lord said:

1. He who performs the action that is his duty, without depending on the fruit of action, he is a *saṁnyāsin* and a yogin, not he who has renounced his household fires and who refuses to perform sacrifices.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन॥ २ ॥

2. That which they call *saṁnyāsa*, know it to be yoga, O Son of Pāṇḍu, for no one becomes a yogin who has not renounced desire.

एवं प्राक्तनेनाध्यायगणेन साधितोऽर्थः श्लोकद्वयेन निगद्यते, कार्यं—स्वजात्यादिविहितम्। 'संन्यासी' इति 'योगी' इति च पर्यायावेतौ। अत एवाह यं संन्यासमिति। तथा च—योगमन्तरेण संन्यासो नोपपद्यते, एवं संकल्पसंन्यासं विना योगो न युज्यते। तस्मात्सततसंबद्धौ योगसंन्यासौ। न निरग्निरित्यादिनायमर्थो ध्वन्यते—निरग्निश्च न भवति, निष्क्रियश्च न भवति, अथ च संन्यासी—इत्यद्भुतम्॥ २ ॥

तद्यपि 'द्यूतमसिंहासनं राज्यम्' इति युक्त्या च केवलस्य निष्क्रियस्य संन्यासित्वमुपपद्यते इत्युक्तम्, तथापि

With these two verses, the Lord summarizes the philosophy that he taught in the previous five chapters. The word *kārya* in verse one

refers to duty, such as that of castes prescribed in various *śāstras*. Furthermore, the Lord explains that in this context the words yoga and *saṁnyāsa* are synonymous. Therefore, the Lord said, "that which they called *saṁnyāsa*, know it to be yoga." In other words, *saṁnyāsa* is not possible without yoga and without renouncing desire (for the results of action) yoga is not possible. This is the eternal relationship between the two.

By the expression "Not he who has renounced his household fires (*niragniḥ*) and not he who refuses to perform sacrifices (*akriyā*)" it is suggested that one cannot become a *saṁnyāsin* just by abandoning consecrated fires or by failing to perform sacrifices.

As a gambler, who while gambling can feel like a king, although (in reality) he does not possess a throne, in the same way, one who has simply abandoned performing activity can feel like a *saṁnyāsin*, while in reality he is not.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते॥ ३॥

3. For the meditator desiring to attain yoga, action is said to be the means; the identifying marks of a yogin who has attain yoga is his ability to continuously abide in the highest state.

मुनेः—ज्ञानवतः, कर्म—करणीयं, कारणं—प्रापकः। शमः—प्राप्तभूमावनुपरमः। कारणमत्र लक्षणम्॥ ३॥

एष एवार्थः प्रकाश्यते—

The word *muneḥ* in the genitive case here means a meditator. The word action (*karman*) refers to obligatory action, i.e., duty. The word *kāraṇa*, in the second quarter of the verse, refers to the means instrumental in accomplishing the state of yoga. The word tranquility (*śama*) is the continuous existence (abiding) in the highest state. The word *kāraṇa*, in the fourth quarter of the verse, stands for the identifying marks of a yogin who has attained perfection in yoga.

The Lord further clarifies this point:

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जति।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते॥ ४॥

4. Only when a man is not attached to the objects of the senses or to actions for the purpose of attaining worldly objects and when he has renounced all desires, he is said to have attained yoga.

इन्द्रियार्थाः—विषयाः। तदर्थानि च कर्माणि—विषयार्जनादीनि॥ ४॥

अस्यां च बुद्धाववश्यमेवावधेयमित्याह—

The compound word *indriyārthāḥ* stands for the objects of the senses. By the word *karmasu* in the locative case, the acts for the purpose of attaining worldly objects are meant.

One should remain watchful in regard to this point and should never indulge in the enjoyment of objects.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ ५॥

5. Man should uplift himself by his *ātman* and should never make himself weak; his *ātman* is his own friend, his *ātman* alone is his enemy.

अत्र च नान्य उपाय अपितु आत्मैव—मन एवेत्यर्थः॥ ५॥

In this regard, *ātman* is the only means for attaining liberation. However, in this verse, the word *ātman* stands for the mind (and not the self).

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अजितात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ ६॥

6. He who has himself conquered his mind is his own friend, but the mind of him who fails to conquer it will behave with enmity like a foe.

जितं हि मनो मित्रं घोरतरसंसारोद्धरणं करोति। अजितं तु तीव्रनिरयपातनाच्छत्रुत्वं कुरुते ॥ ६ ॥

तत्र जितमनस इदं रूपम्—

The conquered mind is a great friend of all, because it is instrumental in extracting one from the horrifying experience of continuous births and deaths (*saṁsāra*). The unconquered mind is an enemy because it keeps one down in a horrible hell.

In the next verse the Lord describes the nature of a yogin who has conquered his mind.

जितात्मनः प्रशान्तस्य परात्मसु समामतिः।
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥ ७ ॥

7. He who has conquered his mind, who is fully pacified, who does not perceive difference between himself and others, and who is steadfast in heat and cold, in pleasure and pain, in honor and disgrace,

प्रशान्तः—निरहंकारः। परेष्वात्मनि च शीतोष्णादिषु च अभेदधीः—न रागद्वेषौ ॥ ७ ॥

One who is fully pacified is free from the sense of egoism. Furthermore, one develops the notion of non-difference between him and others and becomes steadfast in heat and cold, etc. In that state, there is no attachment to what is dear and no sense of dislike of what is not dear.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

8. That yogin is said to be established in yoga who is fulfilled in *śāstric* knowledge and who practices that knowledge in activity, who is unshakable, master of his senses, for whom clay, stone or gold are the same.

ज्ञानम्—अभ्रान्ता बुद्धिः। विविधं ज्ञानं यत्र तद्विज्ञानं—प्राग्युक्त्युदितं कर्म॥८॥

Knowledge (*jñāna*) is the state of the intellect which is free from mistake. (As it was previously explained) *vijñāna* [43] is yoga of action about which there are various types of cognition (knowledge).

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥९॥

9. Distinguished yogin is he who is of even intellect among well-wishers, friends and enemies, among the indifferent and the neutral, among opponents and among relatives, among the saintly as well as the sinful.

सुहृत्—यस्याकारणमेव शोभनं हृदयम्। मित्रत्वम् अन्योन्यम्। अरित्वं—परस्परम्। उदासीनः—एतदुभयरहितः। मध्यस्थः—केनचिदंशेन मित्रं केनचिच्छत्रुः। द्वेषार्हो द्वेष्टुमशक्यो द्वेष्यः। बन्धुः—योन्यादिसंबन्धेन। एतेषु सर्वेषु समधीः। एवं साधुषु पापेषु च। स च विशिष्यते—क्रमात्क्रमं संसारात्तरत्ति॥९॥

ईदृशैश्च बन्द्यचरणैः—

A well-wisher (*suhṛt*) is one whose heart is generous without any obvious reason. Friendship (*mitratvam*) is a type of relationship where the feeling of friendship and generosity is mutual. Enmity (*aritvam*) is a relationship where animosity is mutual. Indifference (*udāsīnaḥ*) is a state in which both friendship and enmity are not present. One who is neutral (*madhyasthaḥ*) is partly friend and partly enemy. An opponent (*dveśyaḥ*) is one who deserves to be hated but cannot be hated (by us). A relative (*bandhuḥ*) is one who is con-

[43] In Chapter 3, verse 46, Abhinavagupta explains that the word *jñāna* stands for the right knowledge and the word *vijñāna* for the right action, which is the activity inherent in *Brahman*. The point here seems to be that it is not enough for one to have the intellectual understanding of the *śāstras*, etc. but he also needs to be able to live this knowledge in his daily life. The same point is made again in chapter 7 verse 2 where Abhinavagupta defines *jñāna* as knowledge and *vijñāna* as action.

nected with us by blood. A yogin is required to give equal treatment to all of them. His mind should also remain balanced in dealing with saintly (*sādhuṣu*) as well as sinful (*pāpeṣu*) people. This kind of yogin is distinguished (*viśiṣyate*) and eventually crosses over the *saṁsāra*.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिता॥ १०॥

10. Even in this life, the circle of birth and death is conquered by those whose mind is established in evenness. The *Brahman* is flawless, and the state of evenness. Therefore they are established in the *Brahman*.

इहैव–सत्यपि शरीरसंबन्धे सर्गो जितः–साम्यावस्थत्वात्। संसारस्य ह्यबन्धकत्वमेषाम्। साम्ये हि ते प्रतिष्ठिताः। साम्यं च ब्रह्म॥ १०॥

ननु जितात्मनः–इत्युक्तं, तत्कथं तज्जयः? इत्याशङ्क्य आरुरुक्षोः कश्चिदुपायः कायसमत्वादिकश्चित्तसंयम उपदिश्यते

Even while living in a body, yogins are capable of conquering the circle of births and deaths through evenness of their minds. They are not bound by this world because they are established in evenness, and evenness is the *Brahman*.

Now, if somebody asked the question, "How can we conquer our mind?" The answer to this question is that one who desires to attain *mokṣa*, i.e., to conquer his mind should be instructed in some yoga technique. This technique will make his body steady, which in turn will make his mind one-pointed.

योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः॥ ११॥

11. The yogin should continuously practice yoga in seclusion, remaining established in his self, alone, his mind and intellect controlled, expecting nothing, without possessions.

आत्मानं चित्तं च युञ्जीत—एकाग्रीकुर्यात्। सततमिति—न परिमितं कालम्। एकाकित्वादिषु सत्सु एतद्युज्यते नान्यथा॥ ११॥

One should make one's self and mind one-pointed in deep meditation. This one-pointedness of the self and mind should be made permanent (*satatam*). Only the yogin who practices in a solitary place can attain perfection in yoga. There is no other way.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम्॥ १२॥

12. The yogin should fix a stable seat for himself, in a clean place, neither very high nor very low, covering it with a cloth, a deerskin and *kuśa* grass.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये॥ १३॥

13. Seated on that seat, having made his mind one-pointed, with the activity of the senses and mind under control, the yogin should practice yoga for self-purification.

आसनस्थैर्यात्कालस्थैर्ये चित्तस्थैर्यम्। चित्तक्रियाः—संकल्पात्मानः, अन्याश्चेन्द्रियक्रिया येन यताः—नियमं नीताः॥ १३॥

During the time of practice one first gets established in his posture (*āsana*). Then, one becomes capable of sitting in that posture for a long time. As a result of that, one's mind becomes steady and stable.

One whose activities of the mind, such as desires, as well as activities of the sense organs, are brought under control is called *yatacittendriyakriyaḥ*.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः।
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन्॥ १४॥

14. Holding his body, head and neck upright and still, having directed his gaze to the tip of his nose, without looking in any direction,

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥ १५॥

15. With his external sense organs fully pacified, freed from fear, established in the vow of celibacy, with controlled mind and thoughts fixed on me, the yogin should sit and concentrate his mind on me, taking me as the highest reality.

धारयन्—यत्नेन। नासाग्रस्यावलोकने दिशामनवलोकनम्। मत्परमतया युक्त आसीतेत्यर्थः॥ १५॥

The word *dhārayan* in verse 14 indicates that one should maintain the effort of holding his body, head and neck erect. The purpose of looking at the tip of one's nose is to limit distraction from the outside world. Because when one looks at the top of one's nose one cannot see anything else. (Prepared in this way), one should sit and concentrate his mind on me who am the highest reality.

युञ्जन्नेवं सदात्मानं मद्भक्तोऽनन्यमानसः।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति॥ १६॥

16. My devotee who always practices in this way with a one-pointed mind attains peace, which culminates in liberation and unification with me.

एवमात्मानं युञ्जतः—समादधतः शान्तिर्जायते। यस्यां संस्थापर्यन्तकाष्ठा मत्प्राप्तियोगोऽस्तीति॥ १६॥

The yogin who practices in this way eventually attains the highest peace. When this peace is fully established he becomes capable of reaching the highest goal of yoga, i.e., unification with the divine.

योगोऽस्ति नैवात्यशतो न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य नातिजागरतोऽर्जुन॥ १७॥

17. Yoga is not for him who eats too much nor for him who does not eat at all, O Arjuna, it is not for him who is in the habit of sleeping too much nor for him who keeps awake.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥ १८॥

18. For him who is moderate in food and play, moderate in performing actions, moderate in sleep and waking, for him is the yoga which destroys sorrow.

आहारेषु—आह्रियमाणेषु विषयेषु। विहारः—उपभोगाय प्रवृत्तिः। तस्याश्च युक्तत्वं—नात्यन्तासक्तिः नात्यन्तपरिवर्जनम्। एवं सर्वत्र। शिष्टं स्पष्टम्। जागरतः—इत्यादि मुनेः प्रमाणत्वाद्वेदवत्। एवमन्यत्रापि॥ १८॥

The expression 'in food' (*āhāreṣu*) stands for the objects that are being experienced or enjoyed. The word 'play' (*vihāraḥ*) refers to the inclination of the mind to enjoy these objects. Now the question is, what is the appropriate amount of this inclination of the mind for enjoying objects? The answer to this question is moderation, not too much enjoyment and not too much avoiding enjoyment. Moderation should be practiced not only with regard to eating, playing and sleeping but also in regard to all other activities as well. The remaining portion of the verse is self-explanatory and does not require further commentary.

Although the word *jāgarataḥ* is grammatically incorrect (the correct form is *jāgrata*), it should be taken as correct because this is written by the sage Vyāsa whose writing like Vedic texts is the highest authority. The same should be understood in other such cases.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा॥ १९॥

19. When a yogin, with his mind completely controlled, is established in the self alone, freed from longing for any pleasure, then he is said to be established in yoga.

अस्य च योगिनश्चिह्नम्, आत्मन्येव नियतमनाः न किञ्चिदपि स्पृहयते॥ १९॥

In this verse, the Lord pointed out the characteristic marks of a yogin. Such a yogin does not desire anything because he is fully establish in his own self and has his mind firmly under control.

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनि॥ २०॥

20. The yogin who controls his mind practicing the yoga of the self is compared to a candle, which does not move in a windless place.

यथा निवातस्थो दीपो न चलति, एवं योगी। चलनमस्य विषयादीनामर्जनादयः प्रयासाः॥ २०॥

इदानीं तस्य स्वस्वभावस्य ब्रह्मणो बहुतरविशेषणद्वारेण स्वरूपं निरूप्यते, तीर्थान्तरकल्पितेभ्यश्च रूपेभ्यो व्यतिरेकः—

As the flame of the candle remains unshaken in a windless room so does a yogin remain unshaken by the outside world. The movement of the mind, in this contact, is an effort to acquire worldly objects.

Next, the Lord will describe, by giving several examples, a yogin who has realized his identity with the highest reality, i.e., the *Brahman*. He will also point out the difference between the *Brahman* and that which is imagined to be the highest reality in other *śāstras*.

यत्रोपरमते चित्तं निरुद्धं योगसेवनात्।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति॥ २१॥

21. In that state, the motionless mind, settled through the practice of yoga, withdraws from the objects, and rejoices in the self by beholding the self through the self.

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम्।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः॥ २२॥

22. When a yogin experiences that infinite happiness, which lies beyond the senses and which is grasped by the intellect, he becomes established there and does not move away from that reality.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २३ ॥

23. Having attained this, from which he cannot imagine any higher gain, established in which he cannot be moved even by deep sorrow.

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम्।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २४ ॥

24. That disunion of the union with pain should be known by the name of yoga. This yoga is to be practiced with firm resolve and an undejected mind or a mind which disregards worldly matters.

यत्र मनो निरुद्धमुपरमते स्वयमेव, आत्यन्तिकं—विषयकृतकालुष्या-भावात् सुखं यत्र वेत्ति। अपरो लाभो—धनदारपुत्रादीनाम्। सन्नियोगलब्धश्च योगः। अन्यत्र सुखधीर्निवर्तते चेति वस्तुस्वभावोऽयमित्यर्थः। न विचाल्यते—विशेषेण न चाल्यते; अपि तु संस्कारमात्रेणैवास्य प्रथमक्षणमात्रमेव चलनं करुणादिवशात्, नतु मूढतया, 'विनष्टो वताहं, किं मया प्रतिपत्तव्यम्!' इत्यादि। दुःखसंयोगस्य वियोगो यतः। स च निश्चयेन—आस्तिकताजनितया श्रद्धया सर्वथा योक्तव्यः—अभ्यसनीयः। अनिर्विणम्—उपेयप्राप्तौ दृढतरं, संसारं दुःखबहुलं प्रति निर्विणं वा चेतो यस्य ॥ २४ ॥

कामानां त्यागे उपायः सङ्कल्पत्याग इत्याह—

The particle *yatra* here indicates the state in which the controlled mind gives up wondering and rejoices resting in itself. The word *atyantika* indicates that the yogin experiences unending happiness because of the absence of impurities coming from the objects of experience. Having attained this highest happiness, the yogin loses interest in gaining the happiness that comes as a result of accumulating

wealth, or getting a beautiful wife or a son. This is indicated by the expression 'no other gain' (*aparo lābhaḥ*).

The realization of yoga is in identifying one's mind with God, which brings about the highest happiness. Therefore, from the perspective of a yogin, other types of happiness are impermanent by nature and therefore not fulfilling. This is proved by the nature of the outside world, which is ever-changing.

It is stated in verse 23 that a yogin cannot be shaken even by extreme suffering. However, (at the time of distress) a yogin is shaken only for a moment because of past impressions. However, he is not shaken because of delusion (like an ordinary person) but because of the feeling of compassion towards other living beings. At the time of distress the deluded person thinks, "Alas, I am destroyed. What should I do to change my situation?" However, it was pointed out (in verse 24) that yoga is disunion of the union with pain. Therefore, the yogin who is continuously engaged in meditation (*yoktavyaḥ*) frees himself from suffering through faith (*śraddhā*) born from the firm belief in the existence of the *Brahman*. The word *anirvinnacetasā* refers to the yogin who is not dejected on the way to reaching his goal, as he engages in the practice with perseverance but feels utter dejection with regard to the matters of the world (*nirvinnacetasā*).

The means of abandoning desires is to abandon desires for obtaining a specific fruit (*saṁkalpa*).

सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २५ ॥

25. Abandoning all desires together with *saṁkalpa* from which the incentive (to action) is born, controlling all of the senses on every side by the mind alone;

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत्॥ २६ ॥

26. As a result of the gradual practice, he should withdraw from the objects of the senses through the firmness of his intellect, and having established the mind in

the self let him not be concerned with either rejecting or accepting the objects of the senses.

मनसैव–न व्यापारोपरमेण। धृतिं गृहीत्वा क्रमात्क्रममभिलाषदुःखं प्रतनूकृत्य। किंचिदपि–विषयाणां त्यागग्रहणादिकं न चिन्तयेत्। यत्त्वन्यैर्व्याख्यातं न किंचिदपि चिन्तयेत्–इति, तदस्मभ्यं न रुचितं,–शून्यवादप्रसङ्गात्॥ २६॥

न च विषयव्युपरममात्रमेव प्राप्यमित्युच्यते–

One should abandon one's desires created by the mind, but should not stop being active. In this way, having attained firmness of intellect, (one) will gradually weaken the impressions of suffering, which are the result of desire. The word *kincit* in verse 26 indicates that one should not be concerned in either rejecting or accepting the objects of the senses.

Other commentators however, explain "*na kincit api cintayet*" to mean that one should not think of anything, including the highest reality. I do not particularly like this interpretation because it closely resembles Śūnyavāda Buddhism.

In the next verse, it is stated that freeing one's mind from attachment is not the only thing to be accomplished by the yogin.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।
ततस्ततो नियम्यैतदात्मन्येव शमं नयेत्॥ २७॥

27. Whatever makes the fickle and unsteady mind wander, from that it should be withdrawn and brought to rest in the self alone.

यतो यतो मनो निवर्तते, तन्निवर्तनसमनन्तरमेव आत्मनि शमयेत्। अन्यथा अप्रतिष्ठं चित्तं पुनरपि विषयानेवावलम्बते॥ २७॥

From whichever object the mind moves away, after experiencing it, at that very moment, the mind should be purified by resting on the *ātman*. Otherwise, the unstable mind will immediately attach itself to another object.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥ २८॥

28. The highest happiness comes to the yogin whose mind is fully pacified, whose passions are stilled, who is one with the *Brahman* and pure.

तत्रात्मनि शान्तचित्तं योगिनं—कर्मभूतं, सुखं कर्तृभूतमुपैति॥ २८॥

In this verse the word happiness (*sukha*), which is in the nominative case, is the subject of the sentence, and yogin is the object. Therefore, *sukha* comes to the yogin.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः।
सुखेन ब्रह्मसंयोगमत्यन्तमधिगच्छति॥ २९॥

29. Thus the yogin, who with his mind under control constantly engages in yogic practice, easily attains permanent union with the *Brahman*.

अनेनैव क्रमेण योगिनां सुखेन ब्रह्मावाप्तिः; नतु कष्टयोगादिनेति तात्पर्यम्॥ २९॥

The yogin easily becomes unified with the *Brahman* only by following the path as described in this verse and not by *Hatha yoga*, etc.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः॥ ३०॥

30. He who is established in yoga sees the same *ātman* everywhere. He sees the *ātman* present in all beings and all the beings in the *ātman*.

सर्वेषु भूतेषु आत्मानं—ग्राहकरूपतयानुप्रविशन्तं भावयेत्। आत्मनि च ग्राह्यताज्ञानद्वारेण सर्वाणि भूतानि एकीकुर्यात्। अतश्च समदर्शनत्वं जायते योगश्चेति संक्षेपार्थः। विस्तरस्तु भेदवादविदारणादिप्रकरणे देवीस्तोत्रविवरणे च मयैव निर्णीतः, इति तत एवावधार्यः॥ ३०॥

One should meditate on that *ātman*, which exists in all the beings (*sarveṣu bhuteṣu ātmānam*) in the form of the enjoyer (experiencer). One should get united with all beings in that *ātman* through the knowledge that *ātman* is present in the objects of enjoyment as well. Briefly, we can say that through this meditation, both yoga and the ability to see the self everywhere are realized. I have discussed this point in great detail in my *Devīstotra*.[44]

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति॥ ३१ ॥

31. He who sees Me everywhere, and sees everything in Me, I am not lost to him nor is he lost to Me.

प्रणाशः–अकार्यकारित्वात्। तथाहि। परमात्मनः सर्वगतं रूपं यो न पश्यति, तस्य परमात्मा पलायितः–स्वरूपप्रकटीकाराभावात्। यच्चेदं वस्तुजातं तद्भासनात्मनि परमात्मनि विनिविष्टं भवति, तथाविधं यो न पश्यति, स परमार्थस्वरूपात् प्रनष्टः–तद्व्यतिरेके सत्यनिर्भासात्। यस्तु सर्वगतं मां पश्यति, तस्याहं न प्रनष्टः–स्वस्वरूपेण भासनात्। भावांश्च मयि पश्यति, तत्तेषां भासनोपपत्तो द्रष्टृतायां परिपूर्णायां स न प्रनष्टः परमात्मनः॥ ३१ ॥

Loss or disappearance (*pranāśaḥ*) comes as a result of not performing any activity. The Lord runs away from him (the Lord is lost for him), who does not realize His omnipresent form. This is to say that the Lord does not reveal His own nature to such a person. He who does not realize that the entire universe exists in the Lord is forgotten by the Lord because there is nothing beyond that highest reality capable of manifesting this world.

However, the Lord is not lost for him who knows His omnipresent nature. This is because he knows that his real nature is identical with the Lord. Furthermore, he who perceives all things in the Lord is not forgotten by the Lord. This is because when the yogin's perception is fully perfected he will be able to perceive the reality in its totality.

---

[44] *Devī Stotra Vivaraṇa* was Abhinavagupta's commentary on the *Devī Stotra* of Ānandavardhana. The commentary is no longer available.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३२ ॥

32. The yogin who is established in unity and worships me who is present in all beings remains united with Me, regardless of the circumstances he lives in.

यस्त्वेवं ज्ञानाविष्टः सोऽवश्यमेवैकतया भगवन्तं सर्वगतं विदन् सर्वावस्थागतोऽपि न लिप्यते ॥ ३२ ॥

The fully realized yogin, through the experience of being united with the Lord, realizes his omnipresent nature. As a result of such knowledge, the yogin remains untouched by activity regardless of the conditions in which he lives.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३३ ॥

33. He who sees equally, whether in pleasure or pain, his own self in everything, because it can be compared with his own self, he is deemed the highest yogin, O Arjuna.

सर्वस्य च सुखदुःखे आत्मतुल्यतया पश्यति, इति स्वरूपमेतदनूदितम् न पुनरेषोऽपूर्वो विधिः ॥ ३३ ॥

The yogin experiences the pleasure or suffering of all beings as his own. In this verse, nothing new has been presented. It is a summary of what has already been explained.

अर्जुन उवाच

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन!
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३४ ॥

Arjuna said:

34. This yoga taught by you as the ability to see one's self in everything, O Madhusūdana, I do not see its supreme standing, because of the wavering of my mind.

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम्।
तस्याऽहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ ३५ ॥

35. For the wavering of the mind, O Kṛṣṇa, is disturbing, powerful and unyielding; I consider it difficult to control the mind, as it is the wind.

योऽयमिति—परोक्षप्रत्यक्षवाचकाभ्यामेवं सूच्यते। भगवदभिहितानन्तरोपायपरम्परया स्फुटमपि—प्रत्यक्षनिर्दिष्टमपि ब्रह्म, मनसश्चाञ्चल्यदौरात्म्यात्सुदूरे वर्तते, इति परोक्षायमाणम्। प्रमथ्नाति दृष्टादृष्टे। बलवत्—शक्तम्। दृढं—दुष्टव्यापारात् वारयितुमशक्यम्॥ ३५ ॥

अत्रोत्तरं—

By the two pronouns 'who' (*yaḥ*) and 'this' (*ayam*), it is indicated that the *Brahman* is both directly visible (*ayam*) and hidden to our sight (*yat*). The *Brahman*, although mentioned as clearly visible (as a result of the continuous practice of various *upayas* as taught by the tradition of teachers), is as good as invisible because of the instability of the mind.

The word *pramāthi* refers to that which disturbs both merit and demerit. The word *balavat* means 'powerful', and 'strong'. The word *dṛdham* meaning 'firm' or 'unyielding' indicates that it is difficult to keep the mind away from getting involved in wicked activities.

In the next verse, the Lord explains how the mind can be controlled.

श्रीभगवानुवाच

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते॥ ३६ ॥

The Lord said:

36. No doubt, O Mighty-armed, the mind is wavering and difficult to control, but by practice and non-attachment it is controlled, O Son of Kuntī.

वैराग्येण विषयोत्सुकता विनाश्यते। अभ्यासेन मोक्षपक्षः क्रमात्क्रमं विषयीक्रियते इति द्वयोरुपादानम्। उक्तं च तत्र भवता भाष्यकृता

'उभयाधीनश्चित्तवृत्तिनिरोधः'। (यो., द. १, १२)

इति॥ ३६॥

Non-attachment (*vairāgya*) brings the curiosity of the mind to an end. The practice gradually threads the path of liberation (*mokṣa*). Thus, use is made of both. As the revered Vyāsa, the commentator on the *Yogasūtras*, said:

> "The restraint of the fluctuation of the mind is dependent on both, i.e., non-attachment and practice."
>
> (See Vyāsa's commentary on the *Yogasūtra*, 1.12)

असंयतात्मनो योगो दुष्प्राप इति मे मतिः।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः॥ ३७॥

37. I hold that yoga is difficult to achieve only for him whose mind is not controlled. On the other hand, yoga can be achieved by one who controls his mind, who continuously makes an effort and who possesses the proper means.

अत एषा प्रतिज्ञा-असंयतात्मनः-अविरक्तस्य न कथंचिद्योगावाप्तिः। वश्यात्मनेति-वैराग्यवता। यतमानेनेति-साभ्यासेन। उपायान्-अनेकसिद्धान्तादिशास्त्रविहितान् संश्रित्य॥ ३७॥

One whose mind is not under control (*asamyatātmanaḥ*), this is to say one who is not completely detached; such a person cannot attain yogic perfection in any way. On the other hand, one who controls his mind (*vaśyātmanā*) is detached. One who repeatedly makes effort (*yatatā*) is one who is engaged in continuous practices. *Upāyān* is one who has taken recourse in the *upāyas* prescribed in various *śāstras*, such as *Śaiva Siddhānta*, etc.

अर्जुन उवाच

अयतः श्रद्धयोपेतो योगाच्चलितमानसः।
लिप्समानः सतां मार्गं प्रमूढो ब्रह्मणः पथि॥ ३८॥

Arjuna said:

38. One whose senses are not controlled but who is endowed with faith, his mind fallen from yoga; who although attached remains on the path of righteousness, confused on the path to attain the *Brahman*;

अनेकचित्तोविभ्रान्तो मोहस्यैव वशं गतः।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति॥ ३९॥

39. One whose mind is fluctuating, who is under the control of delusion, who has not attained yogic perfection; what is his condition hereafter, O Kṛṣṇa?

प्राप्तयोगात् यदि चलितेऽपि चित्ते श्रद्धा न हीयते, विनष्टश्रद्धो हि सिद्धयोगोऽपि सर्वं निष्फलं कुरुते। उक्तं हि

'यदा प्राप्यापि विज्ञानं दूषितं चित्तविभ्रमात्।
तदैव ध्वंसते शीघ्रं तूलराशिरिवानलात्' इति॥ ३९॥

Even if the yogin's mind becomes unstable, he does not lose his faith because he has attained yoga. However, if the faith of a yogin is shaken all his efforts will go in vain, even if he has reached perfection in yoga. As it is said:

> Even if knowledge is attained and then (again) contaminated by the fluctuations of the mind, it will quickly be destroyed as the pile of cotton is destroyed by fire.

कच्चिन्नोभयविभ्रंशाच्छिन्नाभ्रमिव नश्यति।
अप्रतिष्ठो महाबाहो विनाशं वाधिगच्छति॥ ४०॥

40. Deluded on the path to the *Brahman*, O Mighty-armed, without foundation and fallen from both paths, does he not perish like a scattered cloud?

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते॥ ४१॥

41. You should, O Kṛṣṇa, dispel my doubt in its totality. There is none else but you capable of dispelling it.

योगस्य सम्यक् सिद्धावजातायां किं लोकान्निष्क्रान्तः सम्यक् च ब्रह्मणि न लीनः, इति नश्येत्; अथवा ब्रह्मण्यप्रतिष्ठत्वाद्विनश्यति परलोकबाधाय, इति प्रश्नः॥ ४१ ॥

अत्र निर्णयं-

Arjuna's question is as follows: Is one who does not achieve perfection in yoga (because he is not fully established in the *Brahman*) destroyed at the time when he is leaving this world? Or, is such a person destroyed as a result of difficulties that he is facing in reaching other worlds?

In the following verse, the Lord clearly answers Arjuna's question:

श्रीभगवानुवाच

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते।
न हि कल्याणकृत् कश्चिद् दुर्गतिं जातु गच्छति॥ ४२ ॥

The Lord said:

42. O Pārtha, there is no destruction for him either in this or the other world; for no one who does good goes the way of misfortune.

न तस्य योगभ्रष्टस्येह लोके परलोके वा नाशोऽस्ति–अनष्टश्रद्धत्वादिति भावः। तस्य–लोकद्वयाविनाशिनः। स हि कल्याणं भगवन्मार्गलक्षणं कृतवान्। न च तदग्निष्टोमादिवत्क्षयि॥ ४२ ॥

A yogin who does not achieve perfection in yoga (in this life) is not destroyed either in this or another world because his faith (*śraddhā*) is not destroyed. Such a yogin has followed an auspicious path as ordained by the Lord, a path which does not bring transient fruits, like the performance of Vedic rituals.

प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥ ४३॥

43. Having attained auspicious worlds and having lived there for three years of Viṣṇu, he who has fallen from yoga is born in the house of a pure and noble family.

शाश्वतस्य—विष्णोः समाः—वैष्णवानि त्रीणि वर्षाणि। शुचीनामिति—येषां भगवदंशस्पर्शि चित्तम्॥ ४३॥

Śāśvatsya samāḥ here means three years of Viṣṇu. Therefore, a yogin who failed to reach yogic perfection in this life will dwell three years of Viṣṇu in the other world. Then he will be reborn in the house of a noble family in whose mind the Lord Śiva is present in his partial form.

अथवा योगिनामेव जायते धीमतां कुले।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥ ४४॥

44. Or he is reborn in a family of wise yogins endowed with wisdom, though such a birth in this world is even more difficult to attain.

यदि तु तारतम्येनास्यापवर्गेण भवितव्यं तदा योगिकुल एव जायते। एत एवाह—'एतद्धि दुर्लभतरम्'—इति। श्रीमतां गेहे किलावश्यमेव विघ्नाः सन्ति संसिद्धौ मोक्षात्मिकायाम्॥ ४४॥

If one is close to enlightenment and is meant to attain liberation without any obstacles, such a person will be reborn in a family of yogins. This is why the Lord said, "such a birth in this world is even more difficult to attain". If he is reborn in a family of nobles however, then it is certain that he will face some difficulties in accomplishing yogic perfection in the form of *mokṣa*.

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम्।
ततोभूयोऽपि यतते संसिद्धौ कुरुनन्दन॥ ४५॥

45. There he regains that level of realization that he possessed in his previous body, and by virtue of this, O Joy of the Kurus, he keeps on practicing in order to attain yogic perfection.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सन्।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥ ४६॥

46. He is, even against his will, carried on by that former practice, and the mere desire to know yoga transcends the study of the Vedas.

अवशः—परतन्त्र एव किल तेन—पूर्वाभ्यासेन बलादेव योगाभ्यासं प्रति नीयते। न चैतत् सामान्यं, योगजिज्ञासामात्रेणैव हि शब्दब्रह्मातिवृत्तिः, मन्त्रस्वाध्यायादिरूपं च शब्दब्रह्म अतिवर्तते—न स्वीकुरुते॥ ४६॥

The word *avaśaḥ* means dependent on something that is beyond one's will. That which is stronger than the will of a yogin are the impressions accumulated by the previous practice of yoga. These impressions will forcefully, i.e., against his will, lead him to practice yoga again. This is not an ordinary state however, because such a yogin transcends Vedic studies by the mere desire to know yoga. He goes beyond this state because he does not treat *Śabda Brahman*, which is the study of the Vedas, as the highest reality.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्विषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम्॥ ४७॥

47. The yogin, continuously practicing with great effort, purified of all sins, perfected through many births, reaches the highest goal.

ततो—जिज्ञासानन्तरम् यत्नवान्—अभ्यासक्रमेण देहान्ते वासुदेवत्वं प्राप्नोति। न चासौ तेनैव देहेन सिद्ध इति मन्तव्यम्; अपितु बहूनि जन्मानि तेन तदभ्यस्तमिति मन्तव्यम्। अत एव यस्यानन्यव्यापारतया भगवद्व्यापारानुरागित्वं स योगभ्रष्ट इति निश्चेयम्॥ ४७॥

योगस्य प्राधान्यमाह—

When a yogin (who did not realize *yogic* perfection in one lifetime) develops interest in yoga (in his next life), then he begins to practice. Through gradual practice, at the time of discarding his body he becomes identified with *Vāsudevatattva*. However, we should not assume that he attained yogic perfection through the practice of yoga in that very last body, but through the regular practice in the course of many births. Therefore, one who has not reached perfection during one lifetime (*yogabraṁṣaḥ*) could be easily recognized as one who always engages in the activities leading to God and is avoiding other (ordinary) activities.

In the next verse, the Lord is underlining the excellence of yoga.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद् योगी भवार्जुन!॥ ४८॥

48. A yogin is superior to the ascetic; he is considered superior even to the learned; a yogin is superior to the men of action. Therefore, be a yogin, O Arjuna.

तपस्विभ्योऽधिकत्वं पूर्वमेव सूचितम्। ज्ञानिभ्योऽधिकत्वंज्ञानस्य योगफलत्वात्। कर्मिभ्य उत्कर्षः—स एव कर्माणि कर्तुं वेत्ति॥ ४८॥

न च निरीश्वरं कष्टयोगमात्रं संसिद्धिदमित्युच्यते—

The superiority of the yogin over the *tapasvin* has already been explained [45]. The yogin is superior to the learned (*jñānin*) because the fruit of yoga is knowledge (*jñāna*). The yogin is superior to one who is engaged in performing acts because only the yogin knows how to perform acts.

In the next verse, the Lord points out that *Hatha yoga*, which does not develop faith in God, cannot grant yogic perfection.

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः॥ ४९॥

[45] See Abhinavagupta's commentary on verses 61 and 62 of chapter 2.

49. And of all yogins, I hold him most fully united with me who worships Me with faith, his inmost being absorbed in Me.

सर्वयोगिमध्ये य एव मामन्तःकरणे निवेश्य भक्तिश्रद्धातत्परो गुरुचरणसेवालब्धसंप्रदायक्रमेण मामेव—नान्यत् भजतेविमृश्यते स युक्ततमः—परमेश्वरसमाविष्टः; इति सेश्वरस्य ज्ञानस्य सर्वप्राधान्यमुक्तमिति शिवम् ॥ ४९ ॥

Among all types of yogins, the best is the one who always keeps Me in his mind and heart and is always devoted to Me. Such a yogin, possessing faith and devotion, worships, i.e., meditates only on Me, having gained knowledge through the tradition of masters as a result of doing service to his respective teacher. Such a yogin is the best of all yogins (*yuktatamaḥ*) in the sense that he is united with *Parameśvara*. Therefore, we can conclude that knowledge of God is superior to all other types of knowledge.

अत्र संग्रहश्लोकः

भगवन्नामसंप्राप्तिमात्रात्सर्वमवाप्यते ।
फलिताः शालयः सम्यग्वृष्टिमात्रेऽवलोकिते ॥ ६ ॥

SUMMARY VERSE:

Only by attaining God's name everything is achieved, just as rice grains blossom when the rainy season comes.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे षष्ठोऽध्यायः ॥ ६ ॥

अथ सप्तमोऽध्यायः

CHAPTER 7

श्रीभगवानुवाच

मय्यासक्तमनाः पार्थ! योगं युञ्जन्मदाश्रितः।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥ १॥

The Lord said:

1. Absorbed in Me, practicing yoga and having Me as your refuge, hear next, O Pārtha, how can you know Me completely and without a doubt.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा न पुनः किंचिज्ज्ञातव्यमवशिष्यते॥ २॥

2. I will teach you this knowledge in its entirety together with its practical application, knowing that there will be nothing more left for you to know.

ज्ञानविज्ञाने ज्ञानक्रिये एव। ततो न किंचिदवशिष्यते;–सर्वस्व ज्ञेयस्य ज्ञानक्रियानिष्ठत्वात्॥ २॥

Jñāna together with *vijñāna* means knowledge and action [46]. There is nothing beyond knowledge and action because everything that is to be known is based on knowledge and action.

मनुष्याणां सहस्त्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः॥ ३॥

3. Among thousands of men only a few strive to attain perfection, and of those who strive and succeed, only a few know Me in truth.

[46] See commentary on verse 8 of chapter 6.

अस्य च वस्तुनः सर्वो न योग्यः। इत्यनेन दुर्लभत्वात् यत्नसेव्यता-माह ॥ ३॥

Not all human beings are fit for the attainment of the highest reality, i.e., *jñāna* and *vijñāna*. With this verse, the Lord makes it clear that one should make a serious effort to attain *jñāna* and *vijñāna* because they are not easy to attain.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ ४॥

4. Earth, water, fire, air, ether, mind, intellect and sense of egoism; this is the eightfold division of My material nature.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।
जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ ५॥

5. This is My lower nature. Know My other and higher nature to be the individual self, by whom this world is upheld, O Mighty-armed.

इयमिति-प्रत्यक्षेण या संसारावस्थायां सर्वजनपरिदृश्यमाना। सा चैकैव सती प्रकाराष्टकेन भिद्यते इति एकप्रकृत्यारब्धत्वादेकमेव विश्वमिति प्रकृतिवादेऽप्यद्वैतं प्रदर्शितम्। सैव जीवत्वं-पुरुषत्वं प्राप्ता परा ममैव नान्यस्य च। सोभयरूपा वेद्यवेदकात्मकप्रपञ्चोपरचनविचित्रा। तत एव स्वात्मविमलमुकुरतल-कलितसकलभावभूमिः स्वस्वभावात्मिका सततमव्यभिचारिणी प्रकृतिः। इदं जगत्-भूम्यादि॥ ५॥

The pronoun *iyam* refers to *Prakṛti*[47], which exists on all levels of the universe and is clearly visible to all living beings. Although *Prakṛti* (in its original form) is only one, it evolves into eight forms.

[47] In the *Sāṁkhya* philosophical system, *Prakṛti* is considered to be the material cause of the universe. Although the original form of *Prakṛti* cannot be seen because of her subtlety, her existence is proved on the basis of the existence of her effects. Her effects or products, which inherently exist in *Prakṛti*, are: intellect, the sense of I, mind, sense organs etc., as well as all the multitude of objects existing in the universe. See also Abhinavagupta's commentary on verse 16 of chapter 2.

Therefore, the universe is non-dual in its essence because it evolves from *Prakṛiti*, which is originally one. From this we can conclude that even according to *Sāṁkhya* philosophy, the non-dual nature of the universe can be proved. When *Prakṛti* is joined with *Puruṣa* and thus becomes individual self, it forms my higher nature.

Prakṛti evolves the manifold universe consisting of knowers and knowables. For that very reason, the ever-present *Prakṛti*, which is the foundation of all living beings, reflects all the beings in the pure mirror of her own self[48].

एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥ ६॥

6. Realize that all beings have their birth in this. I am the origin of the entire universe and its dissolution as well.

उपधारय—अभ्यासाहितानुभवक्रमेणात्मसमीपे कुरु। एवं च त्वमेवोपधारय—यदहं वासुदेवीभूतः सर्वस्य प्रभवः प्रलयश्च। अहम्—इत्यनेन प्रकृतिपुरुषपुरुषोत्तमेभ्योऽव्यतिरिक्तोऽपीश्वरः सर्वथा सर्वानुगतत्वेन स्थित इति सांख्ययोगयोर्नास्ति भेदवादः—इति प्रदर्शितम्॥ ६॥

By using the word 'realize' (*upadhāraya*) the Lord suggests that Arjuna should, through continuous practice of yoga, gain for himself the experience of the highest reality, i.e., *Vāsudevatattva*. He should know that Lord Kṛṣṇa, who has become the son of Vasudeva, is the place of origin and destruction of the entire universe.

By the pronoun *aham* it is suggested that, although God (*Īśvara*) is different from *Prakṛti* and *Puruṣottama*, yet he is always present within the universe. Therefore, this shows that there is no fundamental difference between the philosophies of *Sāṁkhya* and *Yoga* [49].

---

[48] This refers to the theory of reflection (*bimbapratibimbavāda*), according to which creation is the reflection of the Śiva's consciousness in the pure mirror of his own self. As an object reflected in the mirror does not differ from its original source, in the same way, the universe, does not differ from the consciousness that reflects it. The reflection is the result of *svātantryaśakti* of Śiva.

[49] The difference between these two systems seemingly arises as *Saṁkhya* nowhere explicitly recognizes the existence of God (*Īśvara*) while *Yoga* does.

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ ७॥

7. There is nothing existing that is higher than Me, O Winner of Wealth. All that exists is strung on Me as pearls on a string.

सूत्रे मणिगणा एव–यथा तन्तुरनवध्रियमाणरूपोऽप्यन्तर्लीनतया स्थितः; एवमहं सर्वत्र॥ ७॥

Like the thread which although not visible to the naked eye is present within, connecting all the pearls together, in a similar way God exists within the universe.

रसोऽहमप्सु कौन्तेय प्रकाशः शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ ८॥

8. I am the taste in the waters, O son of Kuntī; I am the light in the moon and the sun. I am the syllable *Aum* in all the Vedas; I am the sound in ether, and manhood in men.

अप्स्विति–सर्वत्रास्वाद्यमानो योऽनुद्भिन्नमधुरादिविभागः सामान्यः सोऽहम्। एवं प्रकाशः–मृदुत्वचण्डत्वादिरहितः। खे–आकाशे यः शब्द इति सर्वस्यैव शब्दस्य नभोगुणत्वादत्रावधारणम् यः केवलं गगनगुणतया ध्वनिः संयोगविभागादिसामग्र्यन्तररहितोऽवहितहृदयैर्ब्रह्मगुहागहनगामी योगिगणैः संवेद्योऽनाहताख्यः सकलश्रुतिग्रामानुगामी, तद्भगवतस्तत्त्वम्। पौरुषं–येन तेजसा पुरुषोऽहमिति सार्वभौमं प्रतिपद्यते॥ ८॥

In various types of waters, such as the ocean, a pond, and a lake, etc., I am not any particular taste like sweet, etc., but a generic taste, that is common to all the various types of waters. The same is with light. I am the light of the sun and the moon that is devoid of its qualities such as extreme heat and softness respectively. By the word sound (*śabda*), which exists in the ether (*khe*), all different varieties of sounds are expressed. This is because sound is a property that exclusively belongs to the ether. On the other hand, that sound

(*dhvani*), which is not created by any cause such as, bringing two things together (*saṁyoga*) or by separating two things (*viyoga*), but which exists inherently in the cavity of the *Brahman* and is called unstruck, (*anāhata* [50]) is the very nature of God. This unstruck sound, which is spoken of in all the *śāstras*, could be heard and experienced by yogins who were fully concentrated on the highest reality. *Pauruṣa* is such kind of power through which one experiences that universal feeling, "I am (a man)" (*puruṣa*).

पुण्यः पृथिव्यां गन्धोऽस्मि तेजश्चाऽस्मि विभावसौ।
जीवनं सर्वभूतेषु तपश्चाऽस्मि तपस्विषु॥ ९॥

9. I am the pure fragrance in the earth and the brightness in fire. I am the life in all beings and the austerity in ascetics.

यो धरायां केवलधर्मतया गन्धगुणः स स्वभावपुण्यः, पूत्युत्कटादीनि तु भूतान्तरसंबन्धात्। उक्तं च

'दृढं भूमिगुणाधिक्याद्दुर्गन्ध्यग्निगुणोदयात्।
जडमम्बगुणौदार्यात्................. ॥'

इत्यादि॥ ९॥

Smell, which is the special property of the earth, is natural pure fragrance existing in the earth. However, a bad smell, excessive fragrance or any other variety of smell develops as the result of earth's contact with other elements. As it is said:

> When the element earth is dominant then fragrance comes as a result, when the fire element dominates then bad smell comes as a result, and when the water element excels then the smell is neither good nor bad.

---

[50] In contrast to created or audible sound, unstruck (*anāhata*) sound is inaudible, uncreated, unmanifest and perpetual, existing on the level of *nāda*. *Nāda* is a first movement or stir of Śiva and *śakti* that takes place at the very beginning of creation. In *Tantrāloka*, Abhinavagupta defines unstruck sound in the following way: "The ever arising unstruct (*anāhata*) sound is one phonem of the nature of nāda, which cannot be separated from any other phonems because it never sets." (Chapter 7, verse 217)

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम्॥ १० ॥

10. Know Me, O Pārtha, to be the primordial seed of all beings. I am the intelligence of the intelligent; I am the splendor of the splendid.

बलं बलवतामस्मि कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥ ११ ॥

11. I am the strength of the strong, devoid of desire and passion. I am the *icchāśakti* existing in all beings, which is not different from the various objects possessing a particular property and form, O Best of the Bharatas.

बीजं–सूक्ष्ममादिकारणम्। कामरागविवर्जितं बलं–सकलवस्तुधारण-समर्थमूर्जोरूपम्। कामः–इच्छा संविन्मात्ररूपा यस्या घटपटादिभिधर्मरूपैर्नास्ति विरोधः। इच्छा हि सर्वत्र भगवच्छक्तितयानुयायिनी न क्वचिद्विरुध्यते, धर्मैस्तु-आगन्तुकैर्घटपटादिभिर्भिद्यते, इति तदुपासकतया शुद्धसंवित्स्वभावत्वं ज्ञानिनः। उक्तं च शिवोपनिषदि–

'इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत्।' (वि. भै., १८)

इति। जात एव; नतु बाह्यप्रसृते इत्यर्थः। एवं व्याख्यानं त्यक्त्वा ये 'परस्परानुपघातकं त्रिवर्गं सेवेत'–इत्याशयेन व्याचक्षते, ते संप्रदायक्रममजानाना भगवद्रहस्यं च व्याचक्षाणा नमस्कार्या एव॥ ११ ॥

The primordial seed (*bīja*) is that which is subtle and is the root cause of all the beings. Power that is devoid of desire and passion (*kāmarāgavivarjitam balam*) is the force capable of maintaining all the beings in this universe. The word *kāma* in the fourth quarter of the verse stands for *icchāśakti* [51], which is of the nature of conscious-

[51] *Icchāśakti* is the power of Śiva which is intent on manifestation. On the level of *icchāśakti*, both *jñāna* and *kriyāśakti* remain united. *Icchāśakti*, which is identical with consciousness, is the will or desire arising in Śiva (as the result of the outward flow of bliss) to expand or create the universe. On the highest level (*parā*), where consciousness rests on herself, only *icchāśakti* is present. However, on the level of *parāparā*, *icchāśakti* is united with *jñānaśakti*. At that level, the nature of

ness. Therefore, *icchāśakti* is not different from the various objects such as a pot, and cloth, etc., which possess property and form. This *icchāśakti*, which is identical to this universe, pervades the entire universe as the highest *śakti* belonging to the highest Lord. Consciousness however, takes various temporary forms (*dharmas*), such as a pot, and jar, etc. When a yogin realizes that all these objects possessing a temporary nature emerge out of Consciousness, he becomes permanently established in pure consciousness. As it is said in *Śiva Upaniṣad*, 98 [52]:

> One should concentrate one's mind at that very moment when *icchāśakti* and *jñānaśakti* [53] are awakened.

This means that the yogin should enter into the pure consciousness at that very moment, when *icchā* and *jñānaśaktis* are awakened and not after they spread outside.

Some interpret this verse to mean that one is allowed to engage in *dharma*, *artha* and *kāma* as long as this is not against *śāstric* injunctions. They, being unaware of the teachings of the tradition of teachers, are attempting to interpret God's secrets and deserve only our best wishes.

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।
मत्त एवेति तान् विद्धि नत्वहं तेषु ते मयि॥ १२॥

12. And whatever states of being that might exist, be they *sāttvic*, *rājasic* or *tāmasic*, know that they come out from Me; they are in Me but I am not in them.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ १३॥

---

everything that will later come into existence is invisioned. At the level of *aparā*, the universe is projected outwardly by means of *kriyāśakti*. Therefore, in this process of creation the consciousness assumes different forms which, although appearing different from consciousness, always remain identical with her.

[52] *Śiva Upaniṣad* is another name for *Vijñānabhairava*.

[53] *Jñānaśakti* is the power of knowledge of Śiva.

13. All beings are confused by these three states of existence constituted of *guṇas*; they do not recognize Me who is above them and imperishable.

सत्त्वादीनि मन्मयानि नत्वहं तन्मयः। अत एव च भगवन्मयः सर्वं भगवद्भावेन संवेदयते। नतु नानाविधपदार्थविज्ञाननिष्ठो भगवत्तत्त्वं प्रतिपद्यते, इति सकलमानसावर्जक एष क्रमः। अनेनैव चाशयेन वक्ष्यते 'वासुदेवः सर्वमिति' इति ज्ञानेन यो बहुजन्मोपभोगजनितकर्मसमतासमनन्तरसमुत्पन्नपरशक्तिपातानुगृहीतान्तःकरणोऽसौ प्रतिपद्यते भगवत्तत्त्वं 'सर्वं वासुदेवः'–इति बुद्धया, स महात्मा, स च दुर्लभ इति। एवं ह्यबुद्ध्यमानं प्रत्युत सत्त्वादिभिर्गुणैर्मोहितमिदं जगत् गुणातीतं वासुदेवतत्त्वं नैवोपलभते॥ १३॥

कथं खलु सत्त्वादिमात्रस्थिता भगवतस्तत्त्वं न विदुः? इत्याह

Sattva and the other *guṇas* depend on me for their existence, but I do not depend on them. Therefore, through meditation on the Lord one experiences everything in terms of God. However, those still possessing the notion of duality cannot attain that state. The notion of duality possesses the power to attract the minds of all worldly people.

Having this very idea in mind it will be stated later that Vāsudeva is the entire universe (*Vāsudevaḥ sarvam iti*). One who possesses this knowledge is blessed by the grace (*śaktipāta* [54]) of *Parāśakti* [55]. This grace of *Parāśakti* descends immediately after the neutralization of actions generated by the experiences of pleasure and pain in various past births. Such a person who possesses the firm realization that Vāsudeva is everything, attains the Lord. In this world, he is known as a great soul (*mahātmā*), a state very difficult to attain.

On the other hand, a person who is not aware of this reality, but is deluded by the *guṇas* doesn't attain the state of Vāsudeva, which transcends the *guṇas*.

Next, the Lord will answer the question: Why people deluded by the *guṇas* cannot know the highest reality.

---

[54] *Śaktipāta* is the falling of the grace of the Lord on an aspirant, who according to the intensity of this grace proceeds on the path of self-realization.

[55] *Parāśakti* is the highest *śakti* belonging to Śiva.

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ १४॥

14. Divine indeed is this *māyā* of Mine, consisting of the *guṇas* and hard to overcome; only those who take refuge in Me go beyond it.

देवः—क्रीडाकरः, तत्र भवा दैवी—क्रीडा ममेयमित्यर्थः। तेन सत्त्वादीनां वस्तुतः संविन्मात्रपरब्रह्मानतिरिक्ततायामपि यत्तदतिरिक्ततावगमनं तदेव गुणत्वं—भोक्तृतत्त्वपारतन्त्र्यं भोग्यत्वम्। तच्च भेदात्मकं रूपं संसारिभिरनिर्वाच्यतया, तान् प्रति मायारूपम्। अतो ये परमार्थब्रह्मप्रकाशविदस्ते तदनतिरिक्तं विश्वं पश्यन्तो गुणानां—सत्त्वादीनां गुणतालक्षणां भेदावभासस्वभावां मायामतितरन्तीति मामेव—इत्येवकारस्याशयः। ये तु यथास्थितं भेदावभासमात्रं विदुस्ते मायां नातिक्रामन्ति। तद्युक्तमुक्तं 'नत्वहं तेषु'—इति॥ १४॥

God (*devaḥ*) is one who plays, i.e., engages in playful activity. *Māyā* is that playful activity which belongs to the Lord. In spite of *sattva* and the other *guṇas* being in fact non-different from the highest reality, which is pure consciousness, yet the notion of difference persists in people until that highest reality is cognized.

Possessing *guṇas* (*guṇattva*) is a property of being the object of experience, which depends on the experiencer. This false notion of difference exists in the *guṇas* because their nature is not properly understood by worldly people, and therefore it appears as *māyā* to them.[56]

Only such a person crosses *māyā*, who possesses *guṇas* such as *sattva* which is the source of the notion of difference, who knows the light of the highest *Brahman* and realizes the whole universe as non-different from that *Brahman*. On the other hand, those who do not transcend the *guṇas* do not cross *māyā*. As it is rightly said in verse 12, "They are in me but I am not in them."

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।
माययापहृतज्ञाना आसुरं भावमाश्रिताः॥ १५॥

---

[56] The truth is in the eye of the beholder. For an unenlightened person the world appears as *māyā* because the notion of duality is present in his mind. On the other hand, for an enlightened person everything including *māyā* appears as Śiva.

15. The evil doers, who are foolish, lowest among human beings, whose knowledge is carried away by *māyā* and who partake of the nature of *Asuras*, do not seek refuge in Me.

ये च मां सत्यप्यधिकारिणि काये नाद्रियन्ते, ते दुष्कृतिनो नराधमाः, मूढाः-आसुरास्तामसाः। इति मायामहिमैवायम्॥ १५॥

Those who, although possessing a human body which enables them to attain the highest reality, disregard me (who am the highest reality), are sinful and the lowest of all human beings. Deluded (*mūḍhāḥ*) are those who possess demonic (*āsuric*) nature and are dominated by *tamas*. This is the power of *māyā*.

चतुर्विधा भजन्ते मां जनाः सुकृतिनः सदा।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ॥ १६॥

16. The virtuous ones who worship Me are of four kinds, the distressed, the seeker of knowledge, the seeker of wealth, and the man of knowledge, O Lord of the Bharatas.

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥ १७॥

17. Of these, the man of knowledge, who is permanently established in yoga, whose devotion is single-minded, is the best. For I am dear to him and he is exceedingly dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतः।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥ १८॥

18. Noble indeed are all of these, but the man of knowledge I consider to be My very self. For, with an integrated self he resorts to Me alone as the highest goal.

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ १९॥

19. At the end of many births, the man of knowledge resorts to Me realizing that Vāsudeva is all this universe. Such a great soul is difficult to find.

ये तु मां भजन्ते ते सुकृतिनः ते च चत्वारः। सर्वे चैते उदाराः; यतोऽन्ये कृपणबुद्धयः, आर्तिनिवारणमर्थादि च तुल्यपाणिपादोदरशरीरसत्त्वेभ्योऽधिकतरं वा आत्मन्यूनेभ्यो मार्गयन्ते। ज्ञान्यपेक्षया तु न्यूनसत्त्वाः। यतस्तेषां तावत्यपि भेदोऽस्ति; 'भगवत इदमहमभिलष्यामि'—इति भेदस्य स्फुटप्रतिभासात्। ज्ञानी तु मामेवाभेदतयावलम्बते इति ततोऽहमभिन्न एव। तस्य चाहमेव प्रियो, नतु फलम्। अत एव स 'वासुदेव एव सर्वम्'— इत्येवं दृढप्रतिपत्तिपवित्रीकृतहृदयः॥ १९॥

Those who meditate on me are noble people and could be divided in four groups. Others on the other hand are mean-minded and are always on the move to obtain more property (in order to reduce their suffering) than those who are inferior to them. They do this in spite of the fact that the weak ones equally possess hands, feet, and body, i.e., are equally human beings. Nevertheless, these people are inferior to the enlightened person because the notion of difference still persists in them. Why is that so? For, they still think, "I will ask God to fulfill my desires." Desires such as this reveal that the notion of difference is still dominant in them.

The enlightened person is fully established in God because he doesn't think that he is different from the Lord and therefore, the Lord is not different from him. To such a person only God is dear and not the fruits of actions. These yogins have their hearts and minds perfected by the realization that Vāsudeva is everything.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया॥ २०॥

20. But those whose knowledge has been carried away by desires resort to other gods, observing various rites, constrained by their own material nature.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ २१॥

21. Whatever form any devotee wishes to worship with faith, I bestow on him unswerving faith in it.

स तया श्रद्धया युक्तस्तस्याराधनमीहते।
लभते च ततः कामान् मयैव विहितान्हितान्॥ २२॥

22. He who endowed with faith seeks to propitiate that particular form, from that form he obtains his desires, the benefits being ordained by Me alone.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥ २३॥

23. But temporary is the fruit gained by these men of limited minds. The worshippers of the gods go to the gods, but my devotees come to Me.

ये पुनः स्वेन स्वेनोत्तमादिकामनास्वभावेन विचित्रेण परिच्छिन्नमनसस्ते कामनापहृतचेतनास्तत्समुचितामेव ममैवावान्तरतनुं देवताविशेषमुपासते। अतो मत्त एव कामफलमुपाददते। किन्तु तस्य अन्तोऽस्ति;-निजयैव वासनया परिमितीकृतत्वात्। अत एवेन्द्रादिभावनातात्पर्येण यागादि कुर्वन्तस्तथाविधमेव फलमुपाददते। मत्प्राप्तिपरास्तु मामेव॥ २३॥

ननु सर्वगते भगवत्तत्त्वे किमिति देवतान्तरोपासकानां मितं फलम्? उच्यते-

Those whose minds are taken by various desires worship, according to their respective desires, a particular god or goddess who in reality are partial manifestations of the highest reality. Therefore, the fruit that they attain comes only from the highest Lord. However, the fruits that they attain are not permanent. This is because such people limit themselves by their desires. Those who as result of their devotion to Indra or other gods perform *yajñas*, etc., attain only that kind of result that could be granted by Indra and other gods. On the other hand, those who perform sacrifice for Me attain Me.

Now the question arises: If the Lord pervades the entire universe and is also present in other gods such as Indra etc., then why do those who worship other gods obtain only limited results?

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।
परं भावमजानन्तो ममाव्ययमनुत्तमम्॥ २४॥

24. The unenlightened think of Me, the unmanifest, as being manifest, not knowing My higher being, which is imperishable and unsurpassed.

ते खलु अल्पबुद्धित्वात् मत्स्वरूपं पारमार्थिकमविद्यमानव्यक्तिकं न प्रत्यभिजानते। अपितु निजकामनासमुचिताकारविशिष्टज्ञानस्वभावं व्यक्तिमेवापन्नं विदन्ति नान्यथा। अत एव न नाम्नि आकारे वा कश्चिद्ग्रहः। किन्तु सिद्धान्तोऽयमत्र यः कामनापरिहारेण यत्किंचिद्देवतारूपमालम्बते तस्य तत् शुद्धमुक्तभावेन पर्यवस्यति। विपर्यात्तु विपर्ययः॥ २४॥

Those of little knowledge do not recognize My real nature, which doesn't have any concrete form. On the contrary, they know Me only in my concrete forms, which I take according to their desires. Therefore, there is no need to insist on giving me any particular name. The point here is that one who abandons his desires, and worships whichever form of God he chooses, then that given form of God eventually culminates in the real form of God, which is pure and formless. On the other hand, if the opposite is done then the outcome will be limited.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥ २५॥

25. Concealed by My *yogamāyā*, I am not visible to all. This confused world does not recognize Me, the unborn and the imperishable.

वेदाऽहं समतीतानि वर्तमानानि चार्जुन।
भविष्यन्ति च भूतानि मां तु वेद न कश्चन॥ २६॥

26. I know the beings that are past, that are present, O Arjuna, and those that are yet to come, but no one knows Me.

सर्वेषां नाहं गोचरतां प्राप्नोमि ॥ २६ ॥

ननु च कर्माण्येव क्रियमाणानि प्रलयकाले मोक्षं विदधते। अन्यथा किमिति महाप्रलय उपजायते ? इत्याशङ्कायामारभते—

I do not reveal Myself to all.

Now, the question arises: Don't acts being performed bring about *mokṣa* at the time of the great dissolution? Otherwise, what would be the purpose of the great dissolution?

In order to dispel this doubt the Lord explains:

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

27. O Bhārata, all beings at the end of creation are confused as a result of the delusion caused by the pairs of opposites, which arise from desire and hate, O Conqueror of the Foe.

इच्छाद्वेषक्रोधमोहादिभिस्तावन्मोहात्मक एव स परं स्फीतीभाव-मुपनीयते। येन प्रकृतिजठरान्तर्वर्ति समग्रमेव जगत् निजकार्यकरणमात्राक्षममेव प्रसुप्ततामवलम्बते। आमोहं—वासनानुभवात्प्रतिदिनम् रात्रिसमये सौषुप्तवत्। नतु तावता विमुक्तरूपता;—मोहानुभवसमाप्तौ पुनर्विचित्रव्यापारसंसारदर्शनात् ॥ २७ ॥

A person deluded by desire, enmity, anger and confusion (remains deluded, although at the time of dissolution of the universe) he is brought to the state of supreme vastness (purification). At the time of dissolution, the entire universe, which enters into deep sleep, rests in the womb of *Prakṛti*, which is incapable of performing any activity. The same is with all living beings, who until their illusion is destroyed go to sleep every night as a result of latent impressions (*vāsanā*). This however does not mean that in the state of deep sleep they achieve liberation. This is because at the end of sleep, the world (*saṁsāra*) with its variety of activities reappears once again.

येषां त्वन्तं गतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः॥ २८॥

28. But those whose actions are pure, in whom sin has come to an end, liberated from the delusion of dualities, worship Me, steadfast in their vows.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम्॥ २९॥

29. Those who strive for release from old age and death, taking refuge in Me, they fully know the *Brahman*, the highest self (*Adhyātman*) and all about action.

ये तु विनष्टतामसाः पुण्यापुण्यपरिक्षयक्षेमीकृतात्मानस्ते विपाटित-महामोहविताना: सर्वमेव भगवद्रश्मिखचितं जरामरणमयतमिस्रस्नुतं ब्रह्म विदन्ति॥ २९॥

Those who have destroyed the influence of *tamas* have made their mind peaceful by destroying both merit and demerit. These people, having eradicated branches of great illusion and realizing everything as being studded with the light of God, know the *Brahman*, which is free from the darkness of old age and death.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः॥ ३०॥

30. Those who know Me as the *Adhibhūta*, *Adhidaiva*, *Adhiyajña*, they, with their minds established in yoga, have knowledge of me even at the time of leaving their bodies.

आध्यात्मिकाधिभौतिकाधिदैविकाधियज्ञिकानि च ममैव रूपान्तराणि। प्रयाणकाले च नित्यं भगवद्भावितान्तः करणत्वान्मां जानन्ति, यतो येषां जन्मपूर्वमेव भगवत्तत्त्वं; तेऽन्तकाले परमेश्वरं संस्मरेयुः। 'किं जन्मासेवनया'—इति ये मन्यन्ते; तेषां तूष्णींभाव एव शोभन इति शिवम्॥ ३०॥

Ādhyātmika, *ādhibhautika*, *ādhidaivika* and *ādhiyajñika* [57] are all my other forms. They know me at the time of death because their minds and intellects were always fixed on me through continuous meditation. They could remember God at the time of death, because their minds were fixed on the *Brahman* even before their birth, i.e., in their previous lives.

If somebody would ask what is the purpose of worshipping God all your life, then it is better to remain silent than to answer this question. This is because this question is devoid of any meaning.

अत्र संग्रहश्लोकः

स्फुटं भगवतो भक्तिराहिता कल्पमञ्जरी।
साधकेच्छासमुचितां येनाशां परिपूरयेत्॥ ७॥

SUMMARY VERSE:

Pure devotion is the wish-fulfilling tree by means of which one may fulfill hopes proper to be desired by the *sādhaka*.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे सप्तमोऽध्यायः॥ ७॥

---

[57] The meaning of these terms will be explained in the first two verses of the following chapter.

अथ अष्टमोऽध्यायः

CHAPTER 8

अर्जुन उवाच

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥ १॥

Arjuna said:

1. What is *Brahman*? What is *Adhyātman*? What is action? O Highest *Puruṣa*, what is *Adhibhūta*? What is *Adhidaiva*?

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥ २॥

2. Who is *Adhiyajña*, O Madhusūdana? How does he exist in the body? How can you be known at the time of death by the self-controlled?

'ते ब्रह्म तद्विदुः' इत्यादिना यद्भगवतोपक्षिप्तं; तत्प्रश्ननवकपूर्वकं निर्णयति। अधियज्ञः कथं, कोऽत्र देहे, तिष्ठतीति शेषः॥ २॥

Other forms of the Lord, i.e., *Adhyātman*, *Adhibhūta*, *Adhidaiva*, *Adhiyajña*, briefly mentioned by the Lord in the previous chapter verses 29 and 30, will be explained in this chapter. However, these answers are preceded by nine questions [58] raised by Arjuna.

---

[58] It is difficult to see what could be the question number nine referred to by Abhinavagupta in his commentary on the second verse. I was able to identify only eight questions posed by Arjuna in the first two verses of this chapter. These questions are: (1) What is *Brahman*? (2) What is *Adhyātman*? (3) What is action? (4) What is *Adhibhūta*? (5) What is *Adhidaiva*? (6) Who is *Adhiyajña*? (7) How does he exist in the body? (8) How can you be known at the time of death, by the self-controlled? However, A. Sharma in his translation finds question number nine to be: How is it (*adhiyajña*) to be known? The problem with this interpretation is that in the following verses Lord Kṛṣṇa gives answers to only eight questions.

श्रीभगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥ ३॥

3. The *Brahman* is the highest indestructible, *Adhyātman* is explained to be the continuous flow of consciousness (*svabhāva*). Action is the name given to the creative force (*visarga*) that brings the variety of beings into existence.

बृहत्वाद्बृंहकत्वाच्च परं ब्रह्म। अत एव अध्यात्मशब्दवाच्यम्। यतः स्वः- अनिवृत्तधर्मा चैतन्याख्यो भावः। तस्य च चैतन्यस्वभावस्य ब्रह्मणोऽ- परिच्छिन्नबाह्यलक्षणतया क्रोडीकृतविश्वशक्तेरैश्वर्यलक्षणात्स्वातन्त्र्यात् बहिर्भावाव- भासनात्मा बहिर्भूतभावान्तरावभासनात्मा च यो विसर्गः क्रमेण भूतानां- ब्रह्मादिप्रमातॄणां भावानां-जडानाम् उद्भवकारी-जडाजडवैचित्र्यनिर्भासकः। तथा भूतभावस्य-विगलितसकलवितथप्रपञ्चस्य सत्यत्वस्य उद्भवं करोतीति॥ ३॥

The highest reality is called *Brahman* because of being the largest, and because of being the creator of all other things (lit. tr., because of making other things grow or expand). The word *svabhāva* is the state of Being (*bhāva*) which never ceases (*sva*) and is expressed by the word consciousness. Therefore the word *svabhāva* means 'continuous flow of consciousness'.

That *Brahman* whose nature is the continuous flow of consciousness possesses within itself (lit. tr., holds in his lap) the power (*śakti*) capable of creating the entire universe because of her external unobstructed nature. Thus, the *Brahman*, through its power of freedom (*svātantryaśakti* [59]) which is the characteristic mark of his glory, manifests a multitude of beings. The creative aspect of the process of manifestation is called *visarga* [60]. This manifestation first takes place

---

[59] *Svātantryaśakti* is the power of absolute freedom belonging to Śiva.

[60] *Visarga śakti* is the creative force or the power of emanation, which manifests herself as the universe. However, in the process of manifestation, although it experiences change, *visarga* remains unchanged and perfectly united with the highest consciousness. It is important to emphasize here that *visarga* is not only the creative force but the emanation as well. There are three stages of emanation projected outwardly by Śiva. The first stage is known as *Śambava visarga*. At this stage, the universe appears as identical with consciousness. The differentia-

in its subtle form and then gradually becomes more visible, as it assumes more manifested forms. Then *visarga* gradually brings into existence a variety of knowers (*prāmatṛs*), from Brahmā to the multitude of beings both sentient and insentient. This multitude of beings constitutes the visible, manifested aspect of the universe. Then once again, in the reverse process, *visarga* dissolves this false universe and once again creates the real state of existence.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर॥४॥

4. *Adhibhūta* constitutes perishable existence. *Adhidaivam* is *Puruṣa*. I am *Adhiyajña*, abiding in this body, O Best of Embodied Beings.

क्षरति—स्रवति परिणामादिधर्मेणेति क्षरः—घटादिः पदार्थग्राम उच्यते। पुरुषः—आत्मा स चाधिदैवतम्;—तत्र सर्वदेवतानां परिनिष्ठितत्वात्। अत एवाशेषयज्ञभोक्तृत्वेन यज्ञान्—अवश्यकार्याणि कर्माणि अधिकृत्य यः स्थितः पुरुषोत्तमः, सोऽहमेव। अहमेव च देहे स्थित इति प्रश्नद्वयमेकेन यत्नेन निर्णीतम्॥४॥

अथ योऽवशिष्टः प्रश्नः 'कथं प्रयाणकाले ज्ञेयोऽसि' इति; तं निर्णयति—

The word *kṣaraḥ* is derived from the root *kṣi*, meaning, 'to decay' or 'to perish'. Various objects, such as a pot, etc., are perishable because they possess properties such as transformation. *Puruṣa* is *ātman*, which is the super intending deity (*adhidaivada*). This is because all the gods are submerged in that *ātman*.

---

tion among the knower, the object of knowledge and the process of knowledge is non-existent. This is the state in which non-relational, all-inclusive consciousness rests within herself. Second stage, which is known as *Śakta visarga*, is the stage where the first traces of duality appear. At this stage, although consciousness is aware of herself, yet the distinction among the knower, the object of knowledge and the process of knowledge is existent. However, this distinction exists only on the level of idea. The third stage of emanation is known as *Anava visarga*, in which duality dominates. On this level, the distinction among knower, object of knowledge and process of knowledge is fully developed.

Puruṣottama is the enjoyer of all sacrifices, because he is present in all sacrifices and has control over all of them. I am that *Puruṣottama* and I am the one who lives in the body. In this way, by one single effort the Lord answers two questions.

Next, the Lord will answer the remaining question, i.e., how can the Lord be remembered at the time of death.

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

5. He who at the time of death, having given up his body, dies while remembering Me alone, he becomes identified with Me; of that there is no doubt.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

6. Whatever state of existence he remembers at the time of giving up his body, that state he attains, O Son of Kuntī, because of continuous meditation on that particular state.

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च।
मदर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

7. Therefore, at all times remember Me and fight. When your mind and intellect are absorbed in Me, to Me alone you will undoubtedly come.

न केवलं स्वस्थावस्थायां यावदन्तकालेऽपि, मामेवेति—व्यवच्छिन्न-सकलोपाधिकम्। कथं चास्वस्थावस्थायां विनिवृत्तसकलेन्द्रियचेष्टस्य भगवान् स्मृतिपथमुपेयात्;—इत्युपायमपि उपदिशति—सर्वावस्थासु व्यावहारिकीष्वपि यस्य भगवत्तत्त्वं न हृदयादपयाति, तस्य भगवत्येव सकलकर्मसंन्यासिनः सततं भगवन्मयस्यावश्यं स्वयमेव भगवत्तत्त्वं स्मृतिविषयतां यातीति। सदा तद्भावभावितत्वं चात्र हेतुः। अत एवाह—येनैव वस्तुना सदा भावितान्तःकरणः; तदेव मरणसमये स्मर्यते—तद्भाव एव च प्राप्यते, इति सर्वथा मत्परम एव मत्प्रेप्सुः

स्यादित्यत्र तात्पर्यम्। नतु यदेवान्ते मर्यते तत्तत्त्वमेवावाप्यते—इति। एवं हि सति ज्ञानिनोऽपि यावच्छरीरभाविधातुदोषविकलितचित्तवृत्तेर्जडतां प्राप्तस्य तामसस्येव गतिः स्यात्। न चाभ्युपगमोऽत्र युक्तः—प्रमाणभूतश्रुतिविरोधात्। अस्ति हि—

'तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन्देहम्।
ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः॥' (प. सा., श्लो. ८३)

इति। तस्मादेवं विध्यनुवादौ। सदा येन भावितमन्तःकरणं तदेवान्ते—प्रयाणानन्तरं प्राप्यते। तच्च स्मर्यते न वा—इति नात्र निर्बन्धः। अन्वाचयश्चायमपिशब्देन सूचितः। स्मरणस्यासर्वथाभावं वाशब्दः स्फुटयति। 'सदा च मत्परमो जनः सर्वथा स्यात्'—इति तात्पर्यं मुनिरेव प्रकटयति; यदाह 'तस्मात्सर्वेषु कालेषु मामनुस्मर' इति। तेनेत्थमत्र पदसङ्गतिः;—सदा यं यं भावं स्मरन् कलेवरं त्यजति अन्तेऽपि वा स्मरन्, वाग्रहणादस्मरन्वा, तं तमेमैति। यतोऽसौ सदा तद्भावेन भावितः। अन्ये तु—कलेवरं त्यजति सति अन्ते—कलेवरत्यागक्षणे बन्धुपुत्रादिप्रमात्रगोचरे श्वासायासहिक्कागद्गदिकादिचेष्टाचरमभाविनि क्षणे शरीरदार्ढ्यबन्धप्रतनूभावाद्देह-कृतसुखदुःखमोहवन्ध्ये कालांशे देहत्यजनशब्दवाच्ये यदेव स्मरति तदेव प्रथमसंविदनुगृहीतमस्य रूपं संपद्यते। तादृशे च काले स्मरणस्य कारणं—सदा तद्भावभावितत्वमिति। त्यजति—इति सप्तमी योज्या—इति प्राक्तन एवार्थः। ननु एवमन्तकाले, किं प्रयोजनं तत्स्मरणेन? क एवमाह—प्रयोजनमिति; किन्तु वस्तुवृत्तोपनतमेव तद्भवति तस्मिन्नन्त्ये क्षणे। ननु पुत्रकलत्रबन्धुभृतेः शिशिरोदकपानादेर्वा अन्त्ये क्षणे दृष्टं स्मरणम् इति तद्भावापत्तिः स्यात्? मैवम्। नहि सोऽन्त्यः क्षणः—स्फुटदेहावस्थानात्। नह्यसावन्त्यः क्षणोऽस्मद्विवक्षितो भवादृशैर्लक्ष्यते। तत्र त्वन्त्ये क्षणे येनैव रूपेण भवितव्यं, तत्संस्कारस्य दूरवर्तिनोऽपि

'जातिदेशकालव्यवहितानामपि आनन्तर्य्यम् स्मृतिसंस्कारयोरेकरूपत्वाद्'
(यो. सू. ४, ९)

इति न्यायेन प्रबोधेन भाव्यम्। तद्वशात्तत्स्मरणं तत्स्मृत्या तद्भावप्राप्तिः। कस्यचित्तु देहस्य स्वस्थावस्थायामपि तदेव काकतालीयवशाद्व्यज्यते। यथा मृगादेः पुराणे वर्णनम् तत्कृतं तु मृगत्वम्। अत एव 'प्रयाणकालेऽपि च माम्'—इत्यादौ 'अपि च'—इति ग्रहणम्। ये हि सदा भगवन्तं भावयन्ति—'एवं भूता भविष्यामः'—इति। तेषां

'तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी'॥ (यो. सू. १/५०)

इति न्यायेन तस्यामलक्ष्यायामन्तदशायां संस्कारान्तरापहस्तनेन तत्संस्कारकृते तत्तत्त्वस्मरणे देहसद्भावक्षणकृते च तस्य स्मरणेऽनन्तरं देहविनिपातक्षण एव कालसंस्कारनिवृत्तेस्तदिदमित्यादिवेद्यविभागानवभासात् संविन्मात्रसतत्त्वपरमेश्वर-स्वभावतैव भवति;-इति श्रीमदभिनवगुप्तगुरुणां संमतम्, इत्यलम्। असंशय-मिति-नात्र सन्देग्धव्यमिति ॥ ७ ॥

It is not only enough to remember God when one is in good health but also at the time of death. The Lord said, "Remember only Me", who am free from all conditioning. In this verse, Lord Kṛṣṇa teaches Arjuna the means of how one can remember him when one is not healthy and his sense organs stop operating properly.

This teaching is as follows: One, who under any circumstances always keeps God in his heart and mind, who surrenders all activity to God and whose mind is saturated by the thought of God, to such a person God himself spontaneously comes into memory. The means of accomplishing this is continuous meditation on God's nature. Therefore, it is said that one whose mind is constantly engaged in meditation on any particular (desired) object, he at the time of death remembers, that is attains that desired object. This is to say that only such a person who has always taken the Lord to be the highest reality can hope to attain him at the time of death.

On the other hand, if one remembers God by accident at the time of death, then he will not attain the Lord. If that were the case [61], then even the realized yogin who has become unconscious because his mental operations are distracted by the defects of the three *dhātus* [62], would also attain a state similar to a person dominated by *tamas* throughout his life. This view is not correct because it goes against the authority of the *śāstras*:

> At the very time when a yogin attains liberation, he may shed his body off at any sacred place or at the house of an untouchable. In both cases he is free from suffering and attains liberation even if he loses his memory at that time. (*Paramārthasāra*, v. 83)

[61] That is, if it were possible to attain God just by remembering him at the time of death.

[62] According to *Ayurveda*, *dhātus* are three constituents of the body, i.e., *vāta*, *pitta and kapha*. It is the position of *Ayurveda* that as long as these three remain in balance, one is said to be in good health.

Therefore, the *śruti* as well as its interpretation should be understood in the following way: After departure from this world one attains that state on which his mind was meditating throughout his lifetime. It is nowhere in any of the *śāstras* insisted that one is to remember God at the time of death.

This idea is expressed through the particular usage of the particle *api* in verse number six. The usage of the particle *vā*, in verse six, makes it clear that there could be discontinuity in remembrance. Therefore, as I earlier said: "A person should treat God as the highest reality in all regards." Sage Vyāsa made a similar point when he said, "One should follow the Lord at all times." Therefore, the correct wording of verse six should be as follows, "Whichever object one meditates on (throughout one's life), that very object he attains whether he remembers God at the time of death or not." The Lord can only be attained if one meditates on him throughout one's life.

Other commentators however, interpreted this verse in the following way. That very moment of giving up one's body — which cannot be perceived by others, such as relatives, which takes place immediately after actions such as heavy breathing, coughing and the hair standing on its end because of limbs losing their power — is devoid of experiences such as happiness, sorrow or delusion normally caused by the body. They point out that, whatever one remembers, at that very moment of giving up one's body, that very thing becomes one's nature in his next life. The cause of remembrance (of that desired object) is life-long continuous meditation on that particular object. These commentators take the word *tyajati* as the present participle in the locative case. It seems however, that both of these explanations (mine as well as the other commentators') are the same in the final analysis.

If somebody asked the question: What is the purpose of remembering God at the time of death? The answer to this question is that there is no particular purpose for remembrance but it takes place spontaneously. Another question that could be asked here is: If at the time of death one remembers his son, wife, other relatives, or the cold water that he used to drink, does this mean that at the time of death he might attain identity with his wife, son or cold water? The answer to this question is certainly no. Because if one still remembers these things, then that would not be his last moment. If one can still remember his wife, and son etc., then he is certainly still very much in his body.

Now, at the time of death, whatever one was meditating on throughout his life, the impressions created by that meditation, however distant they might be, will be awakened and determine the future birth of that particular person [63]. It is said in the *Yogasūtras* :

> There is an uninterrupted continuity of cause and effect, even though separated by life states space and time, because memory and the habitual potencies possess similar form. (*Yogasūtra*, Chapter 4 sutra 9)

Because of the power of those past impressions, memory of that desired object takes place at the time of death and one attains identity with that desired object.

Now the question arises: What will happen with the person who doesn't die from natural causes but as a result of accident even while still in good health?

The answer to this question is that he will also attain his desired object (the same memory of the desired object will be manifested). As it is described in the *Purāṇas*, the king Bhārata, because of continuous thinking about a deer, was reborn as a deer in his next life. Therefore, the Lord said, "Remember only Me."

Those who always meditate on God do that in order to become identical with the object of their meditation. To them :

> Impressions born from that (meditation) counter the influence of other impressions. (*Yogasūtra*, 1. 50)

According to this principle, in one who has been remembering God throughout his lifetime, the memory of God will take place at that very moment of giving up his body, which (moment) cannot be perceived by others. This memory will take place because of its being the strongest impression, which will neutralize other (less strong) impressions. Now, having remembered God, (at the very last moment) one drops one's body and becomes united with *Parameśvara*, who is the highest reality and consciousness. This is because one becomes completely dissociated from the objective world, which is controlled by time. This is the view of Abhinavagupta's teachers.

---

[63] The implied question here is: How could impressions gathered in a distant past determine one's future birth?

अभ्यासयोगयुक्तेन चेतसानन्यगामिना।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्॥ ८॥

8. O Pārtha, he who meditates with a mind that does not wonder, disciplined by constant practice, reaches the supreme and divine *Puruṣa*.

अनुचिन्तयन्निति, शरीरभेदानन्तरं निवृत्तकलेवरकृतव्यथः पश्चाद्भगवन्तं चिन्तयन्निति॥ ८॥

By the word *anucintayan* it is meant that one should meditate on God at the very next moment which immediately follows one's separation from the body. This is the moment when the suffering caused by the association with the body ceases to exist.

कविं पुराणमनुशासितार
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप
मादित्यवर्णं तमसः परस्तात्॥ ९॥

9. He who meditates on the all knowing, the ancient, the controller, smaller than the smallest, the supporter of all, unimaginable, who is radiant like the sun and beyond darkness;

प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम्॥ १०॥

10. He who, at the time of leaving his body, endowed with devotion places his *prāṇa* in-between his two eye-brows through the power of yoga, and with an unshaken mind (remembers God), attains this supreme divine *Puruṣa*.

एवमनुस्मरेदिति। आदित्यवर्णमिति—आदित्यवर्णत्वं वासुदेवतत्त्वस्य परिच्छेदकम्;—आकृतिकल्पनादिविभ्रान्तिमयमोहतमसोऽतीतत्वात् रवित्वेन उपमानमित्याशयः। भ्रुवोर्मध्ये—इति प्राग्वत्॥ १०॥

Thus, one should remember God at the time of leaving the body. The color of the sun is helpful in depicting (identifying) the highest reality, which is called *Vāsudevatattva*. Although God has no form or shape, etc., it is compared to the sun because the sun (is imagined) to be free from confusion, delusion, and darkness. 'In between his two eyebrows' (*bhruvor madhye*), this point has already been explained. [64]

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेणाभिधास्ये॥ ११॥

11. That abode, which the knowers of the Veda call the imperishable, which ascetics freed from passion enter and desiring which they lead a life of chastity, I will show to you that highest abode by means of *upāya*, which is the right knowledge.

सम्यग् गृह्यते—निश्चीयतेऽनेनेति संग्रहः—उपायः। तेनोपायेन तत्पदम् अभिधास्ये—उपायमत्र सतताभ्यासाय वक्ष्ये॥ ११॥

The word *saṁgraha* here means 'instrument' (*upāya*) by means of which something is properly known. I will show to you that highest abode (*tat padam*) by means of this *upāya*, which is the right knowledge. 'Means' (*upāya*) is here explained so that one can engage in continuous regular practice.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम्॥ १२॥

---

[64] See commentary on verse 27 of chapter 5.

12. All the gates of the body restrained, the mind confined within the heart, one's life force fixed in the head, established in concentration by yoga;

द्वाराणि—इन्द्रियाणि। हृदि—इत्यनेन विषयसंगाभाव उच्यते, नतु विष्ठास्थानाधिष्ठानम्। आत्मनः प्राणम्—आत्मसारथिम् इच्छाशक्त्यात्मनि मूर्ध्नि—सकलतत्त्वातीते, धारयन्निति कायनियमः ॥ १२ ॥

The word 'doors' (*dvārāṇi*) here means sense organs. The usage of the word 'in the heart' (*hṛdi*) indicates non-attachment of the mind to the external objects. However, one's *prāṇa* should not be allowed to rest on the level of the anus. The vital air (*prāṇa*) of the *ātman*, which is its charioteer and which is of the nature of *icchāśakti* [65], should be placed on the top of the head (*mūrdhni*) which transcends all *tattvas*. This (placing the *prāṇa* on the top of the head) is called 'control of the body' (*kāya niyamaḥ*).

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।
यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ १३ ॥

13. He, who day by day moves closer to the place of no-return, uttering the single syllable *Aum*, remembering Me while giving up his body, he attains the highest goal.

अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

14. For the yogin who constantly meditates on Me, whose mind is one-pointed and who is permanently established in yoga, I am easily attained.

ओमिति जपन्निति वाङ्नियमः। मामनुस्मरन्निति चेतसोऽनन्यगामिता। यः प्रयाति—दिनाद्दिनमपुनरावृत्तये गच्छति। तथा च—देहं त्यजन्—'कथं मे पुनरिदं सकलापत्स्थानं शरीरं मा भूयात्'—इत्येवं यो मामनन्यचेताः स्मरति सततमेव; यातिजानाति स मद्भावम्। नत्वत्र मुनेः परंब्रह्माद्वैतपदोपक्षेपविरोधी उत्क्रान्तौ भरः। तथा चोक्तं

[65] See note 51.

'व्यापिन्यां शिवसत्तायामुत्क्रान्तिर्नाम निष्फला।
अव्यापिनि शिवे नाम नोत्क्रान्तिः शिवदायिनी॥'

इति। यदि वा सतताभ्यासोऽपि यैर्न कृतस्तथापि कुतश्चित्स्वतन्त्रेश्वरेच्छादेर्निमित्तादन्त्ये एव क्षणे यदा तादृग्भावो जायते, तदायमुत्क्रान्तिलक्षण उपायः संस्कारान्तरप्रतिबन्धक उक्तः। अत एव 'यदक्षरं वेदविदो वदन्ति' इत्यादिना 'अभिधास्ये' इत्यन्तेन प्रतिज्ञा कृता क्षणमात्रस्यापि भगवदनुचिन्तनस्य सकलसंस्कारविध्वंसनलक्षणामद्भुतवृत्तिं प्रतिपादयितुम्। यदाहुराचार्यवर्याः

'निमेषमपि यद्येकं क्षीणदोषे करिष्यसि।
पदं चित्ते तदा शंभो किं न संपादयिष्यसि'॥
(स्त. चिं., श्लो. ११४)

इति। अत एव 'प्रयाणकाले स्मरणेन विना खण्डना'—इति येषां शङ्का तान् वीतशङ्कान्कर्तुमुक्तम्—अनन्यचेताः सततमिति;—अन्यत्र फलादौ साध्ये यस्य न चेत इत्यर्थः। तस्याहं सुलभ इति;—तस्य न किंचित्प्रयाणकालौचित्यपर्येषणम्—तीर्थसेवा, उत्तरायणम्, आयतनसंश्रयः, सत्त्वविवृद्धिः, सचिन्तकत्वं, विषुवदादि-पुण्यकालः, दिनम्, अकृत्रिमपवित्रभूपरिग्रहः, स्नेहमलविहीनदेहता, शुद्धवस्त्रादि-ग्रहः—इत्यादिक्लेशोऽभ्यर्थनीय इत्यर्थः। यत्प्रागुक्तं—'तीर्थे श्वपचगृहे वा'—इत्यादि॥ १४॥

ननु 'मद्भावं याति'—इत्युक्तम्। तत्किं प्राप्तेऽपि पुनरावृत्तिरस्ति? इत्याशङ्क्याह—

The syllable *Aum* and its repetition here stands for control of speech. 'Remembering me' (*mām anusmarati*) in this context means that the mind shouldn't wander but only remember God. 'He who goes' (*yaḥ prayāti*) refers to one who day by day moves closer to the place of no return, i.e., *mokṣa.*

One who while giving up his body is thinking, "I do not want ever again to have a body which is the source of all suffering", such a person (while remembering the Lord with this intention and not remembering anything else) comes to, that is knows, the Lord.

In this verse, the sage Vyāsa did not put emphasis on leaving one's body (*utkrānti* [66]) because this idea is contradictory to the phi-

[66] For a yogin who has realized the all-pervading nature of the highest reality, which is not different from his own self, any type of leaving of his body (*utkrānti*) is not helpful in any way. This is because when a yogin leaves his body, the *ātman* goes nowhere because it possesses an omnipresent nature, while his body dissolves back into the elements.

losophy of non-dualism, where the *Brahman* is the highest and all-pervading reality. As it was said in the *śāstras:*

> When the highest reality in the form of Śiva is omnipresent then what would be the purpose of *utkrānti*? If Śiva were not all pervading then again *utkrānti* would not be instrumental in granting the state of Śiva.

If however, those who are not throughout their lives involved in continuous meditation, somehow, for some reason, such as the free-will of God, would remember him at the time of death (and therefore, attain liberation), only then that sort of *upāya* could be called *utkrānti* [67]. In such a case, (because of the free-will of God) that *utkrānti* would then be instrumental in blocking other *saṁskāras* from manifesting. Therefore, in verse 11, sage Vyāsa made the point that remembering God even for one moment is an extraordinary state of mind capable of destroying other *saṁskāras*. As the great *ācārya* Bhaṭṭanārāyaṇa said :

> O Lord, if you even for one moment make my mind free from the impurities of past impressions and make your abode there, then what will be impossible for you to achieve? (*Stavacintāmaṇi*, 114)

Therefore, for those who doubt that they will reach their goal if they don't remember their desired object at the last moment, the Lord said, "I am easily attained by one whose mind is not attached elsewhere", i.e., who has no other concerns or anything else to accomplish. Such a person doesn't need to experience pain wandering around trying to find the appropriate place to die, such as sacred places, trying to die when the sun is in its northern course, taking shelter at the temples, attempting to increase *sattva* at the time of death, be always concentrated, trying to die at the auspicious day and month, trying to find a place that is naturally pure, attempt to keep his body clean and free from sweat or try to wear clean clothes.

Next, the Lord will clarify if he who reaches, i.e., knows the Lord, falls down from that experience.

---

[67] Leaving one's body (*utkrānti*) is here described as a means (*upāya*) useful for a person who has not realized his own self.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः॥ १५॥

15. Having attained Me, the great souls are not reborn in this world again, impermanent place of misery, for they have reached the highest perfection.

अन्यतस्तु सर्वत एव पुनरावृत्तिरस्तीति समनन्तरेण श्लोकेन प्रतिपाद-यिष्यते। मां तु प्राप्य न पुनर्योगिनो जन्मादित्रासमाप्नुवन्ति॥ १५॥

It was already pointed out that one unavoidably returns from other destinations such as heaven, etc. In the next verse, the Lord explains what happens with the person who attains God. He will make it clear that the yogin who attains the highest reality will never again experience fear in the form of birth, etc.

आब्रह्म भुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते॥ १६॥

16. All worlds up to the realm of *Brahman* are subject to rebirth, but on reaching Me, O Son of Kuntī, there is no return to birth again.

ब्रह्मलोकमाप्तानामपि पुनरावृत्तिरस्ति—इति सर्वैर्व्याख्यातम्। एतदभ्युप-गमे च 'तदुपरितनलोकगतिर्मुक्तिः'—इत्यभिहितं स्यात्। तच्च न हृदयंगमम्; इति संशयमहामोहकलुषीकृतान्तर्दुशामस्माकं प्रतिभातीयमागमाधिगता व्याख्यावर्तिः, आब्रह्म—यावत् ब्रह्मपदं प्राप्तं तावत् यस्मात्कस्माच्चित्तिर्यगूर्ध्वाधस्तात्भुवनात् पुनरावर्तन्ते—चक्रवत्स्थानान्तरमविरतं भ्राम्यन्तो विपरिवर्तन्ते इति॥ १६॥

ननु क एवं जानाति, यत्सर्वभुवनेभ्यः पुनरावृत्तिः। ब्रह्मादय एव हि तावच्चिरतरस्थायिनः श्रूयन्ते। ते एव तावत्कथं पुनरावर्तिनः। पुनरावर्तित्वे हि तेऽपि स्युः प्रभवाप्ययधर्माणः? इत्याह—

All the commentators have interpreted this verse to mean that all who have attained *Brahmaloka* have to return to this world. If this explanation were accepted it would mean that one attains liberation

only in the worlds above *Brahmaloka*. However, this kind of interpretation does not appeal to me. Therefore, we, whose insight is obstructed by confusion and doubt (as a result of such commentary), turn to the scriptures (*āgamas*) in order to gain right understanding. The word *ābrahma* here means that until the destination of the *Brahman* [68], which is the highest reality, is attained, one unavoidably returns from whichever world he might have reached. The expression 'all beings are subject to return' (*punar āvartinaḥ*) means that all beings are moving around like a wheel from place to place, i.e., from birth to death till that highest reality is reached.

However, a question could be raised here: Who really knows if those who have departed to other worlds return again to this world? We have heard that beings living in *Brahmaloka* and other worlds live very long lives. If this is so, then how is it possible for them to be re-born in this world again? The answer to these questions is that these beings are also subject to rebirth because their existence also has a beginning and an end.

सहस्रयुगपर्यन्तमहर्यें ब्रह्मणो विदुः।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः॥ १७॥

17. Those who know that the day and the night of Brahmā consists of a thousand ages, they are the knowers of day and night.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके॥ १८॥

---

[68] Other commentators including Śankara interpret the word *Brahma*, in the compound *ābrahmalokāt* to refer to Brahmā, the creator. In his commentary on this verse Śankara writes, "That in which beings appear is a world. Brahmā's world is what pertains to him. Up to and including his world, all worlds have the feature of recurrence, O Arjuna! But on reaching Me, rebirth ceases" (translated by Dr. A. G. Krishna Warrier). Abhinavagupta on the other hand, takes the word *Brahma*, in the same compound, to refer to *Brahman*, the highest reality, beyond which there are no other worlds. If, however, the word *Brahma* would be taken to mean Brahmā, then the worlds above Brahmā would be the place where one attains liberation (*mokṣa*).

18. At the arrival of the Brahmā day, from the unmanifested all manifested things come into existence, and at the coming of night they dissolve into the same, known as unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे॥ १९॥

19. This very same multitude of beings arising again and again dissolve helplessly at the coming of night, O Pārtha, and they come back into existence at the coming of a new Brahmā day.

ये खलु दीर्घदृश्वानस्ते ब्रह्मणोऽपि रात्रिं दिनं पश्यन्ति प्रलयोदयतया। तथाच। अहरहस्त एव विबुध्य निजां निजामेव चेष्टामनुरुध्यन्ते। प्रतिरात्रि च तेषामेव निवृत्तपरिस्पन्दानां शक्तिमात्रत्वेनावस्थानम्। एवं सृष्टौ प्रलये च पुनःपुनर्भावः। नान्येऽन्ये उपसृज्यन्ते; अपितु ते एव जीवाः. कालकृतस्तु चिरक्षिप्रप्रत्ययात्मा विशेषः। एष च परिच्छेदः प्रजापतीनामप्यस्ति। ततश्च तेऽपि प्रभवाप्ययधर्माण एव—इति स्थितम्॥ १९॥

सर्वतो लोकेभ्यः पुनरावृत्तिर्नतु मां प्राप्य; इति स्फुटयति—

Those who have far reaching insight know that Brahmā also experiences day and night in the form of creation and dissolution of the universe. Ordinary people (after) waking up begin their day by engaging in their respective activities. At night after they retire, their gross activity is transformed into subtle activity (activity existing in the form of potency in its subtle form).

The same is with the creation and the dissolution of the universe. Thus, at the time of a new creation Brahmā does not create a new set of beings but those old beings get awakened again and again. The difference between the life of Brahmā and that of ordinary human beings is only in their respective durations. This limitation is also applicable to the (eight) Prajāpatis. They all experience birth and death.

In the next verse, the Lord will clarify that those who attain the highest reality never again return to this world.

परस्तस्मात्तु भावोऽन्यो व्यक्ताव्यक्तः सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति॥ २०॥

20. There is yet another state of existence, that transcends even the unmanifest, which does not perish even when all existences perish.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम॥ २१॥

21. This unmanifested is called the imperishable. They call it the highest abode. That My highest abode, when attained, none returns from.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।
यं प्राप्य न पुनर्जन्म लभन्ते योगिनोऽर्जुन॥ २२॥
यस्यान्तःस्थानि भूतानि यत्र सर्व प्रतिषिठतम्।

22. This is the highest *Puruṣa*, O Pārtha, in whom all beings abide and on whom everything is established, who is attainable by unwavering devotion. Yogins, O Arjuna, who attain him are free from birth and death.

उक्तप्रकारं कालसंकलनाविवर्जितं तु वासुदेवतत्त्वम्। व्यक्तम्—सर्वानुगतम्, तत्त्वेऽपि अव्यक्तं—दुष्प्रापत्वात्। तच्च भक्तिलभ्यमित्यावेदितं प्राक्। तत्रस्थं चैतद्विश्वम्। यत् खल्वविनाशि रूपं सदा तथाभूतं, तत्र कः पुनःशब्दस्यावृत्तिशब्दस्य चार्थः। स हि मध्ये तत्स्वभावविच्छेदापेक्षः। न च सदातनविश्वोत्तीर्णविश्वा-व्यतिरिक्तविश्वप्रतिष्ठात्मकपरबोधस्वातन्त्र्यस्वभावस्य श्रीपरमेश्वरस्य तद्भावप्राप्तिः, येन स्वभावविच्छेदः कोऽपि कदाप्यस्ति। अतो युक्तमुक्तं—'मामुपेत्य तु'—इति॥ २२॥

एवं च सतताभ्यासेन येषां क्लेशं विनैव भगवदाप्तिस्तेषां वृत्तमुक्तम्, इदानीमुत्क्रान्त्या येऽपवर्गं भोगं चेच्छन्ति, तेषां कश्चिद्विशेष उच्यते—

As it was described before, *Vāsudevatattva* is beyond time. This highest reality is present in everything, i.e., it is manifested (*vyaktam*). It is also unmanifested (*avyaktam*) as it is difficult to be attained. That highest reality called *Vāsudevatattva* can be attained by devotion.

This universe is established in *Vāsudevatattva*, which is imperishable and unchanging by nature. In regard to this highest reality what would be the purpose of expressions such as, 'subject to rebirth' (*punarāvṛttiḥ*)? The very meaning of the word *āvṛtti* is indicative of separation from the highest reality. However, that which is eternal doesn't need to move anywhere because it is already present everywhere. How would it be possible for one who has reached *Parameśvara*, who is eternal, beyond the universe and at the same time identical with this universe and in whom this universe is established, whose nature is freedom and consciousness, to be separated from that reality even for a moment? Therefore, it is rightly stated by the Lord, "Having attained me, the great souls are not reborn in this world again."

In this way, the experience of those who have effortlessly attained the Lord through continuous practice has been described. Now a few words will be said about those who desire to attain *mokṣa* and enjoyment through various types of leaving one's body (*utkrānti*).

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥ २३॥

23. Now I will explain to you, O Best of Bharatas, the time in which yogins leaving their bodies never return and also the time in which they return.

अनावृत्तिः—मोक्षः। आवृत्तिः—भोगाय॥ २३॥

The expression 'not returning back' (*anāvṛttiḥ*) here means *mokṣa*. The word returning back (*āvṛttiḥ*) indicates that one returns back to this world for the purpose of enjoyment (*bhoga*).

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ २४॥

24. Fire, light, day, the bright half of the month, the six months of the northern course of the sun; if leaving his body then, the yogin who know the *Brahman* goes to the *Brahman*.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥ २५॥

25. Smoke, night, the dark half of the moon, the six months of the southern path of the sun; if leaving his body then, the yogin reaches the light of the moon and returns again.

उत्तरेण—ऊर्ध्वेन अयनं—षाण्मासिकम्। तच्च प्रकाशादिधर्मकत्वात् दहनादिकैः शब्दैरुपचर्यते। अतो विपरीतं विपर्ययेण। तत्र चन्द्रमसो भोग्यांशानुप्रवेशाद्भोगायावृत्तिः॥ २५॥

In the compound word *uttarāyaṇa* the first word *uttara* refers to upward movement and the word *ayaṇa* means a period of six months. Because *uttarāyaṇa* is connected with light and similar qualities, it is described with words denoting light, such as fire, etc. While the word *dakṣiṇāyaṇa*, which is opposite in nature to *uttarāyaṇa* is denoted by words that denote the qualities opposite to light. Therefore, the yogin who leaves his body at the time of *dakṣiṇāyaṇa* returns for the purpose of enjoyment. This is because the moon enters into *bhogya aṁśa*.[69]

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।
अनयोर्यात्यनावृत्तिमाद्ययावर्ततेऽन्यया ॥ २६॥

26. These two paths of light and darkness are held to be eternal for the world. By following the first of these two paths, the yogin goes not to return; by following the other path he returns again.

अनयोर्गत्योर्मध्यादाद्यया—अनावृत्तिः—मोक्षः। अन्यया भोगः॥ २६॥

Of these two paths first, the path of light (*śukla gatiḥ*) leads to *mokṣa*. On the other hand, the path of darkness (*kṛṣṇa gatiḥ*) brings one back to this world for the purpose of enjoyment (*bhoga*).

---

[69] This reference has astrological connotations.

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन॥ २७॥

27. The yogin who knows these two paths, O Pārtha, is never deluded. Therefore, at all times, O Arjuna, be established in yoga.

एते सृती यो वेत्ति–आभ्यन्तरेण क्रमेण योगाभ्यासस्वीकृतेनेत्यर्थः। एतच्च वितत्य प्रकाश्यमानं ग्रन्थं विस्तारयतीत्यलम्। सर्वे ये काला आभ्यन्तराः; तद्विषयं योगमभ्यस्येत्। अस्मद्गुरवस्त्वाहुः–सर्वानुग्राहकतया मध्ये आभ्यन्तर-कालकृतमुत्क्रान्तिभेदमभिधाय प्रकृतमेव बाह्यकालविषयं मुख्यं प्रमेयमुपसंहृतम्, 'तस्मात्सर्वेषु कालेषु'–इत्यादिना॥ २७॥

"Those who know these two paths". These two paths can be known by adopting the practice of internal yoga. This is not the place however, to go on explaining this point in detail, as this would greatly increase the volume of this book. It is enough to say that all the external divisions of time belong to the sphere of internal time (*ābhyantara kāla*) [70]. In order to understand this one needs to practice yoga.

---

[70] The point here seems to be that the yogin should, through the practice of *prāṇāyāma*, internalize the external divisions of time (*ābhyantara kāla*). The divine word (*parāvāk*) unfolds from her highest level to the world of human beings following the path of time (*kālādhva*) and the path of space (*deśādhva*). These two paths are further divided into three each, thus, comprising a six-fold path (*ṣoḍadhva*). However, "The entire six-fold path is established in *prāṇa*". (*Tantrāloka*, 6. 21). This process of unfolding of consciousness along these two paths brings about limitations and divisions in consciousness. These limitations are created by the power of time (*kālaśakti*). The process of delimitation of consciousness is accomplished through the practice of *prāṇāyāma*, which minimizes and eventually completely neutralizes the influence of time on a yogin. At the beginning of his practice, a yogin first takes his inhaling and exhaling movements of breath to represent a day. Then, as his practice advances he takes his inhaling and exhaling breath to represent a month, a year, etc. As a result of this practice the limiting power of time loosens, which enables the yogin to experience the unity of consciousness free from divisions of time, etc. In *Tantrāloka*, 7. 22/23 we read: "By the gradual process of devouring *prāṇa*, the state known as *kāla saṅkarṣaṇa* takes place. In that state one experiences the fullness of consciousness because the division of knowledge is denied its existence there. Thus, when a new movement of *prāṇa* does not take place, the division of knowledge cannot possibly take place because it is not generated by the division of time."

On the other hand, my respected teacher, for the purpose of obliging all, after making the statement on the various types of leaving the body (*utkrānti*) which are caused by the function of internal time, concludes by pointing out that the main objects of knowledge are topics concerning external time.

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम्।
अभ्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम्॥ २८॥

28. The yogin, having known this reality, suppresses all the impressions caused by the study of the Vedas, performance of sacrifices, austerities and charity, and attains the highest and primordial abode.

अभ्येति—अभिभवति,—सर्वकर्मसंस्काराणां भगवत्स्मृत्या विफलीकरणात्। सर्वकर्मपरिक्षये चासौ सुखेनैव विन्दति परं शिवमिति शिवम्॥ २८॥

The word *abhyeti* here means 'to suppress'. This is to say that by remembering God the yogin renders ineffective the impressions from all worldly activities. And when all impressions are destroyed then it is easy for a practitioner to attain *Paramaśiva*.

अत्र संग्रहश्लोकः

सर्वतत्त्वगतत्वेन विज्ञाते परमेश्वरे।
अन्तर्बहिर्न सावस्था न यस्यां भासते विभुः॥ ८॥

SUMMARY VERSE:

When the Lord is known to be present in all the *tattvas*, then for a yogin there is no place either externally or internally where *Parameśvara* is not present.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे ऽष्टमोऽध्यायः॥ ८॥

अथ नवमोऽध्यायः

CHAPTER 9

श्रीभगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात्॥ १॥

The Lord said:

1. I will reveal to you, who are free from disbelief, this profound secret of wisdom together with its practical aspect, by the understanding of which you will be released from inauspiciousness.

अनसूयत्वं ज्ञानसंक्रान्तौ कारणं मुख्यम्। ज्ञानविज्ञाने–प्राग्वत्॥ १॥

Non-existence of disbelief (*anasūyatvam*) is the main factor for the transfer of knowledge. The meaning of the words of *jñāna* and *vijñāna* has already been explained [71].

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥ २॥

2. This knowledge of the self is the shiny jewel among all other types of knowledge; it is preserved by kings, supreme purifier and easily understandable; it is in accord with *dharma*, imperishable and easy to practice.

राजते–सर्वविद्यामध्ये दीप्यते या। इहैव ह्युच्यते–'अध्यात्मविद्या विद्यानाम्' इति। राज्ञाम्–जनकादीनामत्राधिकारस्तेषां रहस्यम्–अतिगुप्तत्वात् क्षत्रियसुलभेन वीरभावेनाविकम्पत्वात्। कर्तुम्–अनुष्ठातुं सुसुखम्। न चास्य ब्रह्मोपासनात्मनः कर्मणोऽन्यकर्मवदुपभोगादिना व्ययोऽस्ति॥ २॥

[71] See commentary on verse 46, chapter 3, and commentary on verse 8, ch. 6.

That knowledge which shines in the midst of all other types of knowledge is called *rājavidyā*. In this very text [72], *rājavidyā* will be described as *adhyātmavidyā*. This *rājavidyā* is the entitlement of kings, such as Janaka, etc., because this knowledge is extremely profound and therefore it is kept as secret by the *kṣatriya* class, who by nature possess valor. The word *kartum* indicates that this *rājavidyā* is easy (*susukham*) to practice. Unlike other worldly activities, which bring only temporary results, the meditation on the *Brahman* (*brahmaupāsanā*) brings about permanent results, i.e., the experience of the highest reality.

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥ ३॥

3. Men who have no faith in this knowledge, O Oppressor of the Foe, not realizing Me return to the world of mortals.

निवर्तन्ते–पुनःपुनर्जायन्ते म्रियन्ते च॥ ३॥

The expression 'they return' (*nivartante*) indicates the cycle of death and rebirth.

मया ततमिदं कृत्स्नं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाऽहं तेष्ववस्थितः॥ ४॥

4. The entire universe is pervaded by Me through My unmanifest form. All beings abide in Me, but I do not abide in them.

मत्स्थानि सर्वभूतानीति–सुचिरमपि गत्वा अन्यस्य प्रतिष्ठाधाम्नोऽविद्यमानत्वात्। भूतरूपबोध्यात्मकप्रसिद्धतदीयजडरूपपुरःसरीकारेण तदवभासे तद्विपरीतबोधस्वभावतिरोधानम्। इत्येतदाह–'न चाहं तेष्ववस्थितः'–इति॥ ४॥

Even if one has to be separated from the Lord for a long time he would not find any other abode different from the Lord. This is because there is nowhere, not even one spot that exists outside of the Lord.

[72] See verse 32, chapter 10.

If, however, the illumination of consciousness was dependent on insentient objects, which are well known to be knowables, i.e. made out of elements, then the nature of consciousness, which is opposite to unconsciousness, would be concealed. This is the reason why the Lord said, "I do not abide in them."

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥ ५॥

5. And the beings do not dwell in Me; behold My divine mystery. My spirit, the source of all beings, sustains the beings but does not abide in them.

न च मत्स्थानि–अविद्यान्धानां तत्त्वादृष्टेः। नहि मूढा अविच्छिन्न-संवित्स्वभावं परमेश्वरं समस्तवस्तुपरिच्छेदप्रतिष्ठास्थानं मन्यन्ते। अपितु 'कृशो देवदत्तोऽहम्, इदं वेद्मि, भूतले इदं स्थितम्'–इति मितमेव स्वभावं प्रतिष्ठा-स्थानतया पश्यन्ति। ननु कथमेतद्विरुद्धम्? इत्याह–'पश्य मे योगमैश्वरम्'–इति। योगः–शक्तिः–युज्यमानत्वात्। एतदेव ममैश्वर्य–यदेवं निरतिशयाद्भुतवृत्ति-स्वातन्त्र्यमित्यर्थः॥ ५॥

'Living beings do not dwell in me' (*na ca matsthāni*) as they cannot perceive the reality because of being blinded by ignorance. Foolish people do not recognize *Parameśvara*, whose nature is consciousness and who is the highest abode of all limited things. On the contrary, deluded people think, "I am a weak person called Devadatta, I know this thing, I know that this or that thing is placed on the ground." By thinking in this way, they show that what they consider to be the highest abode is (an abode) of limited nature. How is this contradiction between the common experience and reality possible?

To explain this the Lord said, "Behold the extraordinary nature of my yoga." The word yoga here means power (*śakti*) capable of bringing about the union of human beings and the divine. The word glory (*aiśvarya*[73]) is the freedom of operation (action) of the highest Lord, which is par excellence and amazing.

---

[73] *Aiśvarya* or sovereignity is yet another name for the *svātantrya śakti* of the Lord.

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥ ६॥

6. As the mighty air, which pervades everything, ever abides in the *ākāśa*, know that in the same manner all beings abide in Me.

एवं हि सर्वभावेषु चराम्यनभिलक्षितः।
भूतप्रकृतिमास्थाय सहैव च विनैव च॥ ७॥

7. Having taken recourse to material nature (*Prakṛti*), I exist unnoticed among all living beings, remaining, at the same time, in the universe and above it.

यद्वदाकाशवाय्वोरविनाभाविन्यपि संबन्धे न जातुचिन्नभःस्पृश्यता श्रूयते, एवं सकलसंसारविसार्यपि भगवत्तत्त्वं न सर्वजनविषयम्॥ ७॥

In spite of close invariable concomitance between *ākāśa* and air, *ākāśa* is never (in reality) touched by air. In the same way, *brahmatattva* in spite of being omnipresent remains unknown to most of the people.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥ ८॥

8. All beings, O Son of Kuntī, at the end of one cycle pass into *Prakṛti*, which is My own; and once again, at the beginning of the next cycle, I create them forth.

प्रकृतिम्—अव्यक्तरूपाम्॥ ८॥

The word '*Prakṛti*' here refers to the 'unmanifested' (*Avyaktam*).

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥ ९॥

9. Having taken recourse to My own *Prakṛti*, I create again and again; the entire multitudes of beings are powerless because they are under the control of *Prakṛti*.

स्वां प्रकृतिमवष्टभ्य–इत्येतावता जडोऽपि स्वतोऽयं भावग्रामः परप्रकृत्यन्वयात्प्रकाशतां प्राप्तः ॥ ९ ॥

By the statement, "Having taken recourse to My own *Prakṛti*" it is pointed out that worldly objects, in spite of being unconscious by nature, become illuminated by the light of consciousness, which belongs to the highest reality.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ १० ॥

10. All these actions do not bind Me, O Winner of Wealth, for I remain as it were indifferent and unattached to these actions.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद् विपरिवर्तते ॥ ११ ॥

11. Under My guidance, *Prakṛti* produces all these moving and unmoving beings, and through this, O Son of Kuntī, the world revolves.

न च मेऽस्ति कर्मबन्धः;–औदासीन्येन वर्तमानोऽहं यतः। अत एवाहं जगन्निर्माणेऽनाश्रितव्यापारत्वाद्धेतुः ॥ ११ ॥

I am not bound by action because I am indifferent towards the results of actions. I am the cause of the universe and therefore, the act of creation is not dependent on anything outside of Me.

अवजानन्ति मां मूढा मानुषीं तनुमास्थितम्।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ १२ ॥

12. The deluded despise Me clad in human body, not knowing My higher nature, which is unsurpassed and imperishable.

सोऽहं सर्वजनान्तःशायी सर्वस्यात्मपररूपतयावज्ञास्पदम्—यन्मानुषादि-चतुर्दशविधसर्गव्यतिरिक्त ईश्वरो नोपलभ्यते स कथमस्तीति ॥ १२ ॥

Although I live in the hearts of all living beings, nevertheless ignorant people disregard Me because they see themselves as distinct from the *ātman*. They ask: How could there be a God in this world, because there is nothing (to be seen) as existing separate from the fourteen-fold worlds, such as the world of humans, etc.?

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।
आसुरीं राक्षसीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १३ ॥

13. All their hopes, actions and knowledge are futile and they are thoughtless creatures, for they partake of the deluding nature of *Rakṣasas* and *Asuras*.

तेषां च कर्म ज्ञानमाकाङ्क्षाश्च सर्वं निष्फलम्—अवस्तुविषयत्वात्। आसुरीं राक्षसीं चेति—उद्रिक्तरजस्तमोधर्माण इति ॥ १३ ॥

Action, knowledge and desires of deluded people are all rendered fruitless because their actions, and knowledge, etc., are directed towards that which is not real. Their nature is either that of *Asuras* or *Rakṣasas*, i.e., they are dominated either by *rajas* or *tamas guṇas*.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १४ ॥

14. But great souls, O Pārtha, who partake of divine nature, knowing Me as the imperishable origin of all beings, worship Me with concentrated mind.

सततं कीर्तयन्तश्च यतन्तश्च यतव्रताः।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १५ ॥

15. Continually glorifying Me, strenuous and determined, paying homage to Me with devotion and permanently established in yoga, they meditate on Me.

ज्ञानयज्ञेन चाऽप्यन्ये यजन्तो मामुपासते।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥ १६॥

16. Others worship Me, who is present everywhere, through sacrifice of knowledge with one pointed meditation; yet others worship Me through various external sacrifices.

दैवीं—सात्त्विकीम्। यजन्तो—बाह्यद्रव्यादियागैः। अन्ये तु मां ज्ञानयज्ञेनैवोपासते। अतः केचित् एकतया—ज्ञानतः। केचिद् बहुधा—कर्मयोगात्। मत्परा एव सर्वे॥ १६॥

ननु कर्म तावत्कारककलापव्यास्तभेदोद्रेकि कथमभिन्नं भगवत्पदं प्रापयतीति? उच्यते—

The word *daivim* is that nature descriptive of the gods where *sattva* dominates. The word *yajantaḥ* refers to those who worship the Lord using various materials needed for performance of external sacrifices. Others worship the Lord with the sacrifice of knowledge, which here means internal sacrifice. Therefore, some worship the Lord with a one-pointed mind, i.e., knowledge, while others worship the Lord with various external sacrifices. However, both paths lead to the realization of the highest reality.

Now, the question arises, how is it possible that sacrifice or any other activity, which unavoidably involves various instruments and which is dominated by duality, can bring about realization of the Lord who is oneness?

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्॥ १७॥

17. I am the ritual action, I am the sacrifice, I am the ancestral offering, I am the herb, I am the mantra, I am also the clarified butter, I am the fire and I am the oblation.

पिताहमस्य जगतो माता धाता पितामहः।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च॥ १८॥

18. I am the father of this world, the mother, the supporter and the grandfather. I am the object of knowledge, the purifier. I am the sacred syllable *Aum* and I am the *ṛk*, the *sāma* and the *yajus* as well.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥ १९॥

19. I am the goal, the upholder, the Lord, the witness, the abode, the refuge and the friend. I am the origin and the dissolution, the existence, the treasury and the imperishable seed.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन॥ २०॥

20. I cause heat, I withhold and send forth the rain, I am immortality and also death, and I am being as well as non-being, O Arjuna.

एकस्यैव निर्भागस्य ब्रह्मतत्त्वस्य परिकल्पितसाधनाधीनं कर्मपुनरेकत्वं निर्वर्तयति;-क्रियाया: सर्वकारकात्मसाक्षात्कारेणावस्थाने भगवत्पदप्राप्तिं प्रत्यविदूरत्वात्। उक्तं च-

'सेयं क्रियात्मिका शक्तिः शिवस्य पशुवर्तिनी।
बन्धयित्री, स्वमार्गस्था ज्ञाता सिद्ध्युपपादिका॥'
(स्प., ३ नि., १६ श्लो.)

इति। मयाप्युक्तं-

'उपक्रमे यैव बुद्धिर्भावाभावानुयायिनी।
उपसंहतिकाले सा भावाभावानुयायिनी॥'

इति तत्र तत्र वितत्य विचारितचरमेतत् इतीहोपरम्यते। तपाम्यहमित्यादि-अद्वैतकथाप्रसङ्गेनोक्तम्॥ २०॥

नन्वेवं यदि बाह्ययागादिनापि ब्रह्माप्तिः, तर्ह्यग्निष्टोमादिष्वपि किमन्यो याज्यः? अभ्युपगमे भेदवादः, वासुदेव एवेति चेत्; कथं नापवर्गस्तैः? तदर्थमुच्यते –

The ritual action (*karman*), which is entirely dependent on external means, is under the control of the *Brahman*, which is one and undivided. This is the reason why ritual activity eventually returns back to the state of unity with the highest reality. It is possible that sacrifice or any other activity leads to the realization of the highest reality, when that activity is dedicated to that highest reality, which is in essence identical with the external means. As it is said:

> That creative power of Śiva existing in the bound soul is instrumental in binding; that same power, when her true function is realized, brings about attainment of perfection. (*Spanda Kārikā*, chapter 3, kārikā 16)

I also said:

> The intellect, which in the beginning perceives the entire universe as being created and destroyed, i.e., different from Śiva, that very intellect (after reaching *mokṣa*) realizes that this universe is not different from Śiva.

Here I will stop elaborating this point because it has already been discussed at various places in other works.

Although not directly the answer to the question [74], expressions such as, "I cause heat, etc." are used by the Lord because they shed some light on the topic under discussion, i.e. non-dualism.

Now, the question arises: If the *Brahman* could be attained by performance of external rituals then could sacrifice (*yāga*), etc., also please other gods as well? If accepted, this view would give support to the philosophy of dualism. If *Vasudevatattva* is the ultimate goal of all sacrifices, then how is it possible that those who perform rituals to other gods do not attain *mokṣa*? [75]

---

[74] The question was raised in verse 16. The question is: How is it possible that sacrifice, or any other activity which is dominated by duality, can bring about realization of the Lord who is oneness?

[75] It is nowhere mentioned in the Vedas that one can attain *mokṣa* by performing any particular sacrifice.

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान्दिवि देवभोगान्॥ २१ ॥

21. Those who know the three Vedas, the drinkers of the *soma* juice, cleansed of all sin, having sacrificed to Me pray to go to heaven. They attain the pure world of Indra and enjoy in heaven the celestial pleasures of the gods.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्त॥ २२ ॥

22. Having enjoyed the spacious world of heaven, they return to the world of mortals when their merit is exhausted; thus conforming to the doctrine enjoined in the three Vedas and desirous of enjoyments, they achieve the state of coming and going.

यद्यपि ते मामेव यजन्ते तथापि स्वर्गमात्रप्रार्थनया मितकर्मनिज-सत्त्वदुर्बलतया स्वर्गादिमात्रेणैव फलेनावच्छिन्दन्ति। अत एवैषां पुनरावर्तको धर्मः। एवं ते गतागतं लभन्ते, नतु यागस्य पुनरावृत्तिप्रसवधर्मा स्वभावः॥ २२॥ तथाहि

Although they sacrifice to Me, desiring only small results, such as heaven, etc., they, because of the weaknesses of their minds, themselves put limitations on what they could achieve. That is why the merit (*dharma*) gained by performing sacrifices with limited desires is instrumental in bringing these people back to the earth again and again. They continuously come and go from this world. However, it should not be wrongly assumed that the nature of sacrifice (*yāga*) is to cause the cycle of deaths and rebirths.

Therefore:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ २३॥

23. To those who worship Me, meditating on Me alone, to them who are permanently established in yoga, I bring attainment of the highest reality and the security that they cannot fall down from that state.

तेभ्योऽन्ये मां चिन्तयन्तः, कथम्? अनन्या—अविद्यमानम् अन्यत्—मद्व्यतिरिक्तं कामनीयं फलं येषामिति। योगः—अप्रतिलब्धमत्स्वरूपलाभः। क्षेमं—प्राप्तभगवत्स्वरूपप्रतिष्ठालाभपरिरक्षणम्। येन योगभ्रष्टत्वशङ्कापि न भवेदित्यर्थः॥ २३॥

How do others (who do not have limited results in their minds) think about the Lord? They, only by desiring the highest reality, attain the results in the form of the highest reality.

In this context, the word yoga means attainment of the nature of the *Brahman*, which did not exist before. While the word *kṣema* means the protection of that attainment. This protection is a guarantee that one is established in the *Brahman* and there is no possibility of falling down from that state.

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥ २४॥

24. Even those who are devotees of other gods and sacrifice to them with faith, they also sacrifice to Me alone, O Son of Kuntī, although they use different methods.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।
नतु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते॥ २५॥

25. I am the enjoyer and the Lord of all the sacrifices. But those of limited mind do not recognize Me in my true nature and so they fall.

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्॥ २६॥

26. To gods go their devotees and to ancestors their devotees, those devoted to ghosts go to ghosts, but my devotees come to Me.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः॥ २७॥

27. Whosoever offers to Me with devotion a leaf, a flower, a fruit, or water, I accept that offering of devotion from such a pious devotee.

येऽपि च नामधेयान्तरैरुपासते तेऽपि मामेवोपासते। नहि ब्रह्मव्यतिरेकि किंचिदुपास्यमस्ति। किन्तु–अविधिनेति विशेषः। अविधिः–अन्यो विधिः, नानाप्रकारैर्विधिभिरहमेव परंब्रह्मसत्तास्वभावो याज्य इति। नतु यथान्यैर्दर्शनान्तरदूषणसमुपार्जितमहापातकमलीमसैर्व्याखखतम्–अविधिना–दुष्टविधिनेति। एवं हि सति 'मामेव यजन्ते, सर्वयज्ञानां चाहमेव भोक्ता'–इति दृश्यमानमेतदसमञ्जसीभवेत्। इत्यलं कल्मषकलिलैः साकं संलापेन। अस्मद्गुरवस्तु निरूपयन्ति,–अन्या–स्वात्मव्यतिरिक्ता भेदवादनयेन ब्रह्मस्वभावहीनैव काचिद्देवता–इति गृहीत्वा तामेव यजन्ते। तेऽपि वस्तुतो मामेव–स्वात्मरूपं यजन्ते; किन्तु अविधिना–दुष्टेन विधिना भेदग्रहणरूपेणेति। अत एवाह–नतु मां–स्वात्मानं तत्त्वेन–देवतारूपतया भोक्तृत्वेन जानन्ति; अतः चलन्ते–मद्रूपात्। किं देवव्रतत्वेन देवान्यान्ति–इत्यादि एतदेव चलनमिति यावत्। ये तु मत्स्वरूपमभेदेन विदुस्ते देवभूतपितृयागादिनापि मामेव यजन्ते। ते च मद्याजिनो मामेव गच्छन्तीत्युपसंहरिष्यति। ननु द्रव्यत्यागार्थमुद्दिष्टा देवतेत्युच्यते, तत्कथमनुद्दिश्य स्वात्मतत्त्वस्य याज्यत्वम्, 'आदित्यः प्रापणीयः चरुः'–इति विधिशेषभूतदेवतोद्देशात्मकविध्यन्तरभावितो ह्यसावुद्देशः। न च स्वात्मविषयो विधिरस्ति–इत्यभिप्रायेणाह 'अविधिपूर्वकं मामिति'। स्वात्मव्यतिरिक्तायां देवतायामस्ति अपेक्ष्यो विधिः–अप्राप्तप्रापणरूपत्वात्। स्वात्मा तु परमेश्वरो न विधिपूर्वको–विधिपरिप्रापितत्वाभावात्। नहि तदनुद्देशेन किंचित्प्रवर्तते। तेन विधिपरिप्रापितेन्द्रादिदेवतोद्देशेषु सर्वेषु स स्वात्मा विश्वावभासनस्वभावः तदुद्देश्यदेवतावभास–

भित्तिस्थानीयतयैवाहमहमिकया सतताववभासमानः स्रक्सूत्रकल्पः सततोद्दिष्ट इति युक्तिसिद्धमेतत् मामेव यजन्ति–अविधिपूर्वकत्वात्। मुख्यभूतमत्प्राप्तिफलस्य तान्प्रति कर्त्रभिप्रायत्वं नास्ति; अपितु परिमितदक्षिणास्थानीयेन्द्रादिपदमात्रप्राप्तैरेव याजकवच्चरितार्थत्वमेषाम्–इति प्रथयितुं परस्मैपदम्। यदुक्तं मयैव–

"वदान्वेद न वेद शांभवपदं दूयेत निर्वेदवान्
स्वगार्थी यजमानतां प्रतिजहज्जातो यजन्याजकः।
सर्वाः कर्मरसप्रवाहप्रसराः संवित्स्रवन्त्योऽखिला–
स्त्वामानन्दमहाम्बुधिं विदधते नाप्राप्य पूर्णां स्थितिम्॥"

इति॥ २७॥

एवं य उक्तक्रमेण वेत्ति;–तस्येन्द्रादिदेवतायागोऽपि परमेश्वरयाग इति, यदप्यन्यत्कर्म तदपि महेश्वरस्वात्मार्चनरूपं तस्यैव सर्वत्रोद्देशात्–इत्याह

Those who, in the process of worship, use different names or forms, they also worship the highest Lord. This is because everything that exists that could be worshipped is included in that *Brahman*. However, the difference between these two types of worship (between worship of the highest *Brahman* and of other gods possessing different names and forms) is that those who worship by using different names, etc., worship according to the different injunctions (*aviddhi*). The word *aviddhi* simply means different types of injunction. Therefore the Lord said that he, who is of the nature of the highest *Brahman*, could be worshipped through various kinds of injunctions.

However, some other commentators have explained the word *aviddhi* to mean 'wrong or impure injunction'. These commentators are polluted by the great sin abundantly incurred of criticizing other philosophical systems. If their commentaries were accepted as correct then statements by the Lord, such as, "They all sacrifice to Me" or " I am the enjoyer of all the sacrifices" could not be justified. Just pointing out the difference (between my commentary and the commentary of others) is sufficient, as one should not get involved in discussion with those who are polluted by this great sin.

My teacher explains this particular point in the following way: Even those kinds of people — who under the influence of a dualistic philosophy worship other gods and treat them as different from their

own self and as different from the nature of the *Brahman* — worship only the highest *Brahman*, who is identical with their own *ātman*. However, these kind of people follow wrong injunctions (*duṣṭa viddhi*) because their worship includes within itself the notion of duality. Therefore, the Lord said, "They do not know Me who is their own self, who is the real enjoyer of sacrifices and who has taken the form of that particular god (that they worship). Therefore, such people deviate from my path." In this context, the word deviate means that they go to other gods because they are devoted to them. Those who, on the other hand, know the Lord as undivided reality worship only him even when they sacrifice to other gods or to their ancestors. Thus, we can conclude that all those who worship the highest *Brahman*, attain that *Brahman*.

The gods (*devatā*) are usually defined as those to whom one offers various objects for the purpose of pleasing them. If this definition is accepted, then how is it possible that the highest reality (which is not an object of sacrifice) becomes a god, i.e. that to which sacrifice is offered? For example, in the injunction, "Boiled rice should be offered to the Sun God", we would need another injunction (because in this injunction the highest reality is not mentioned). However, another injunction should be made only if other gods (to whom we intend to sacrifice) are left out after the injunction is made. The answer to this question is that the injunction for sacrificing to one's own *ātman* cannot be made. Therefore, it is said that they worship me with injunctions, which are not according to tradition (*aviddhi pūrvakam*).

An injunction is required only in case that God is different from *ātman*. This is because, the purpose of an injunction is to bring about something that did not exist before. However, there is no need for any injunction regarding *Parameśvara*, who is one's own *ātman* because that *Parameśvara* cannot be attained, as he is present always and everywhere. There is no ritual (or any other act) that in its final analysis does not aim at the *ātman*.

Therefore, in all acts of sacrifice, which are prescribed by various injunctions aiming to please Indra, etc., that God — who is the self (*ātman*) of one's own, whose essence is the creation of the universe, who continuously manifests himself as the multitude of gods and who connects all this universe like the thread in a garland of

flowers — is (in reality) the object of all sacrifices. This is because he is behind the manifestation of all the gods such as Indra, etc. Therefore, the fact that the Lord is the aim of all sacrifices stands logically justified.

Those who initiate the performance of sacrifices (*yajamāna*) do not intend to attain the main goal of sacrifice, which is *ātman*. Their aim is to reach the abode of Indra, etc. This they accomplish by giving an appropriate *dakṣiṇā* to the priest (*yājaka*) who performs the sacrifice. Therefore, the initiator of the sacrifice, just like the priest, is satisfied with limited results. To make this point clear, sage Vyāsa used the root *yaj*, in verse 24 in *parasmaipada* [76]. As I said:

> Some people know the Vedas but do not know the realm of Śiva, (then) they become detached but experience sorrow. In order to attain heaven they forsake the path of the *yajamāna* and themselves become performers of sacrifices (*yājaka*). All the streams of flow of sacrifices are nothing but the flow of consciousness. However, without being perfectly established in the fullness of consciousness, they do not succeed in becoming unified with that ocean of bliss.

Therefore, for those who understand the philosophy presented above, even a sacrifice aiming to please Indra, etc., becomes a sacrifice aiming at *Parameśvara*. Although that particular sacrifice, such as the one to Indra, etc., might be different in nature (from that aiming directly at *Parameśvara*), yet it assumes the characteristics of the act of worship of *Parameśvara*. This is because every action (in its final analysis) aims at *Parameśvara*.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम्॥ २८ ॥

28. Whatever you do, whatever you eat, whatever you offer, whatever you give as charity, whatever austerities you practice, O Son of Kuntī, do them as an offering to Me.

---

[76] According to Pāṇinī, the root *yaj* is used in both *ātmanaipada* and *parasmaipada*. *Parasmaipada* is used when the action is performed for the sake of somebody else.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि॥ २९॥

29. By doing this you will be freed from the bonds of action together with its auspicious and inauspicious fruits. With your mind firmly established on the path of renunciation, you will become free and attain Me.

देवतान्तरयाजिनो यतो मितमनोरथाः फलं लघयन्ति अतस्त्वं सर्वे प्रागुक्तोपदेशक्रमेण मदर्पणं—मन्मयत्वेन भावनं कुरु। एष एव च संन्यासयोगः। इति विस्तीर्णं विस्पष्टप्रायं पुरस्तादेव॥ २९॥

Those who sacrifice to the Lord with limited desires [77] minimize the result of their sacrifices. Therefore, you should follow my instruction and dedicate all your desires and actions to Me. This is called *saṁnyāsa* yoga, which was clearly and at length described in previous chapters.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाऽप्यहम्॥ ३०॥

30. I am the same in all beings. None I hate nor particularly like. But those who worship Me with devotion, they stand in Me and I also in them.

अपि चेत् सुदुराचारो भजते मामनन्यभाक्।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥ ३१॥

31. Even if an exceedingly wicked man worships Me with undistracted devotion, he must be considered as a good man, for he possesses discrimination.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।
कौन्तेय प्रतिजानीहि न मद्भक्तः प्रणश्यति॥ ३२॥

---

[77] Here the expression 'limited desires' means that one treats gods to whom he sacrifices as being different from *Parameśvara*.

32. Quickly he becomes the embodiment of righteousness and attains eternal peace; I give you my word, O Son of Kuntī, that My devotees never perish.

प्रतिजाने इति;—युक्तियुक्तोऽयमर्थो भगवत्प्रतिज्ञातत्वात्सुष्ठुतमां दृढो भवति॥ ३२॥

"I give you my word" (*pratijāne*). The idea expressed by the Lord, i.e., that his devotees never perish, which was first logically proved by reasoning, is now made even stronger by the promise of the Lord of the universe.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥ ३३॥

33. Those who take refuge in Me, O Pārtha, even if of low origin, women, *vaiśyas*, or *śūdras*, they also attain the highest goal.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥ ३४॥

34. How much more then, *brāhmaṇas* rich in merit and devoted royal sages; (therefore), having entered this impermanent and unhappy world, devote yourself to my service.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥ ३५॥

35. Merge your mind with Me, be devoted to Me, sacrifice to Me, pay homage to Me; thus established in yoga with Me as your highest goal, you will come to Me.

पापयोनयः—पशुपक्षिसरीसृपादयः। स्त्रिय इत्यज्ञाः। वैश्या इति—कृष्यादिकर्मान्तररताः। शूद्रा इति—कार्त्स्न्येन वैदिकक्रियानधिकृताः परतन्त्रवृत्त-

यश्च। तेऽपि मदाश्रिता मामेव यजन्ते। (गजेन्द्रमोक्षणादीनि चरितानि हि परमकारुणिकस्य भगवतः सहस्रशः श्रूयन्ते)। किमङ्ग पुनरेतद्विपरीतवृत्तयः। केचिदाचक्षते—'द्विजराजन्यप्रशंसापरमेतद्वाक्यं नतु स्त्र्यादिष्वपवर्गप्राप्तितात्पर्येण' —इति। ते हि भगवतः सर्वानुग्राहिकां शक्तिं मितविषयतया खण्डयन्तः, तथा परमेश्वरस्य परमकृपालुत्वमसहमानाः 'न मे द्वेष्योऽस्ति न प्रियः', 'अपि चेत्सुदुराचारः' इत्यादीन्यन्यानि चैवंप्रकारस्फुटार्थप्रतिपादकानि वाक्यानि विरोधयन्तो निरतिशययुक्तिप्रपञ्चसाधिताद्वैतभगवत्तत्त्वे भेदलिङ्गं बलादेवानयन्तो अन्यांश्चागमविरोधानचेतयमानाः, 'कथमिदं कथमिदम्'—इति पर्यनुयुज्यमाना यदि परमन्तर्गभीकृतजात्यादिमहाग्रहाविष्टान्तःकरणाः मात्सर्यविहित्थलज्जाजिह्मीकृता-वाङ्मुखदृष्टयः समग्रस्य जनस्यासत्प्रलापिन इति हास्यरसविषयभावमात्मन्यारोप-यन्ति। यत्पूर्वैव व्याख्या सर्वस्य करोति शिवमिति शिवम्॥ ३५॥

The word *pāpayonayaḥ* refers to beings of low origin (birth). These beings are animals, birds, and reptiles, etc. Women [78] are included among the creatures of low origin because of not being properly educated. *Vaiśyas* are included because they are always engaged in activities such as agriculture, etc. *Śūdras* are mentioned because they are not entitled to take part in any of the Vedic rituals and because of the fact that they are dependent on others for earning their living. However, it should be known that even if these creatures take refuge in the Lord, they also attain the highest abode. In thousands of *Purāṇic* stories we find examples where the extremely compassionate Lord grants liberation to creatures of low origin. One of these stories is the story entitled "Liberation of the elephant Gajendra". Now, if creatures of low birth attain liberation, then what to say about learned *brāhmaṇas* and *kśatriyas*.

Some other commentators, however, explain that by verse 33 the Lord Kṛṣṇa did not intend to say that women, etc., could attain liberation, but rather his intention was to praise the *brāhmaṇa* and *kṣatriya* castes. These commentators are rejecting the all merciful nature of God because of their limited knowledge. They do not realize that *Parameśvara* is the great and all merciful Lord. In this way they contradict the Lord's words such as, "None I hate nor particu-

[78] The word 'women' (*striyaḥ*) could also be taken to refer to both men and women who are not educated

larly like", as well as other similar statements expressing clearly the same idea. By doing this they are forcefully bringing the notion of duality into the highest reality. This in spite of the fact that the non-dual nature of the highest reality has been abundantly proved with non-refutable arguments. They are also not aware that their way of thinking is contradictory to other *āgamas* as well.

However, when asked: How can you say something like this? These people, whose minds are influenced by the evil of caste, etc., which is deeply engrained in their innermost beings, make grimaces by lowering their eyes and faces because of greed, dissimulation and shame, and talking nonsense in front of all people become the objects of ridicule to all. Therefore, only the explanation that was previously offered by me renders auspiciousness to all.

अत्र संग्रहश्लोकः

अद्वैते ब्रह्मणि परा सर्वानुग्रहशालिनी।
शक्तिर्विजृम्भते तेन यतनीयं तदाप्तये॥ ९॥

SUMMARY VERSE:

That all merciful *Parāśakti*, which blesses all living beings, blossoms and expands in that unitary consciousness called *Brahman*; therefore, one should strive to attain that highest reality.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे नवमोऽध्यायः॥ ९॥

अथ दशमोऽध्यायः

CHAPTER 10

प्राक्तनैर्नवभिरध्यायैर्य एवार्थो लक्षितः स एव प्रतिपदपाठैरस्मिन्नध्याये प्रतायते। तथा चाह–'भूय एव'–इति। उक्तमेवार्थं स्फुटीकर्तुं पुनः कथ्यमानं शृण्विति। अर्जुनोऽप्येवमेवाभिधास्यति–'भूयः कथय' इति–इत्यध्यायतात्पर्यम्। शिष्टं निगदव्याख्यातमिति किं पुनरुक्तेन। संदिग्धं तु निर्णेष्यते।

The philosophy which was discussed in the preceding nine chapters will be summarized and further elaborated in this chapter. Therefore, the Lord opens this chapter with the words, "Listen, O Mighty-armed, one more time" The purpose of the repetition of already explained ideas is to make things even more clear. Later in this chapter, in verse 18 Arjuna will also express the same need when he will say, "explain to me again."

The remaining portion of the chapter needs no commentary, as I would be just repeating what I have already said. However, if the need arises I will clarify ideas or words that could be confusing.

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया॥ १॥

The Lord said:

1. Listen, O Mighty-armed, one more time to My supreme word, which desiring your good I will speak to you, now that you are taking delight in it.

न मे विदुः सुरगणाः प्रभवं न महर्षयः।
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥ २॥

2. Neither the hosts of gods nor the great *Ṛṣis* know any origin of Me, for in all respects I am the source of the gods and the great *Ṛṣis* in every way.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥ ३॥

3. He who knows Me, the unborn, beginningless, and as the great Lord of the universe, such a person among mortals is undiluted and freed from all sins.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवो भावो भयं चाभयमेव च॥ ४॥

4. Discriminative power, knowledge, enthusiasm for practice, patience, truth, control of the senses and calmness; pleasure and pain, existence and non-existence, fear and fearlessness,

असंमोहः–उत्साहः॥ ४॥

Asammohaḥ means 'enthusiasm for practice'.

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ ५॥

5. Non-violence, balanced mind, contentment, austerity, charity, fame and ill fame are the different states of beings, which proceed from Me alone.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥ ६॥

6. The seven great *Ṛṣis* of old and the four *Manus* are also of My nature and born of My mind, and from them all these creatures sprang.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥ ७॥

7. He who knows in truth this glory and power of Mine is united with Me through unfaltering yoga; of this there is no doubt.

अहं सर्वस्य प्रभवो इतः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः॥ ८॥

8. I am the origin of all and from Me all proceeds. Knowing this, the wise worship Me, endowed with firm resolve.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमयन्ति च॥ ९॥

9. Their thoughts in Me, their lives given up to Me, enlightening each other and ever conversing of Me, they find contentment and rejoice in Me.

परस्परबोधनया अन्योन्यबोधस्फारसंक्रमणात् 'सर्व एव हि प्रमातार एक ईश्वर:'–इति विततव्याप्त्या सुखेनैव सर्वशक्तिकसर्वगतस्वात्मरूपताधिगमेन माहेश्वर्यमेषामिति भाव:॥ ९॥

Devotees are enriching the knowledge of each other and thus enlightening each other by mutually discussing and explaining to each other the nature of that highest reality. As a result of the unifying and all-pervading power of the Lord (fully expanded concomitance), these kinds of devotees become united with one single Lord. And when the unifying power has been fully expanded, the devotees become sharers of the glory of the Lord because they realize that the *ātman* is all pervasive and omnipresent.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मां प्राप्यन्ति ते॥ १०॥

10. To these who are uninterruptedly united with Me and who worship Me with love, I grant the yoga of knowledge by which they come to Me.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता॥ ११॥

11. Moved by compassion for them, I remain within their own beings and destroy the darkness born of ignorance through the shining lamp of knowledge.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥ १२॥

Arjuna said:

12. You are the supreme *Brahman*, the supreme abode and the supreme purifier, the eternal divine *Puruṣa*, the first of the gods, the unborn, the all-pervading.

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि माम्॥ १३॥

13. All the sages say this of you, as well as the divine seer Nārada, so also Asita, Devala, Vyāsa, and now you yourself tell me so.

सर्वमेतदृतं मन्ये यन्मे वदसि केशव।
न हि ते भगवन्व्यक्तिं विदुर्देवा महर्षयः॥ १४॥

14. All this that you say to me I take to be true, O Keśava; neither the gods nor the demons, O Lord, know your manifestation.

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते॥ १५॥

15. Undoubtedly, O Highest *Puruṣa*, you know yourself through yourself alone, O God of gods, source of all beings, Lord of creatures, Lord of the world!

वक्तुमर्हस्यशेषेण विभूतीरात्मनः शुभाः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥ १६॥

16. You should tell me of your divine and pure powers, without exception, by which you pervade these worlds, and in which you abide.

कथं विद्यामहं योगिंस्त्वामहं परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया॥ १७॥

17. Always meditating on you, O Great Yogin, how may I know you? In what various aspects of being, O Blessed Lord, are you to be meditated on by me?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्॥ १८॥

18. Explain to me again in detail, O Janārdana, your yoga and your powers, as I am never satisfied with hearing your nectar-like speech.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि विभूतिरात्मानः शुभाः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे॥ १९॥

The Lord said:

19. Yes, I will enumerate to you My pure divine forms, but only those which are prominent, O Best of Kurus, for there is no end to My expansion.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥ २०॥

20. I, O Gudākesha, am the *ātman* seated in the hearts of all beings. I am the beginning, the middle and the very end of beings.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी॥ २१॥

21. Of the *Ādityas* I am Viṣṇu, of lights the radiant sun; I am *Marīci* of the *Maruts*; of all the stars I am the Moon.

वेदानां सामवेदोऽहं देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना॥ २२॥

22. Of the Vedas I am the *Sāmaveda*, of the gods I am Indra; of senses I am the mind, I am the consciousness in all beings.

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम्॥ २३॥

23. Of the *Rudras* I am Śaṁkara; of the *Yakṣas* and the *Rakṣasas* I am Kubera; of the *Vasus* I am Agni and of mountain peaks I am Meru.

पुरोधसां च मुख्यं विद्धि पार्थ! बृहस्पतिम्।
सेनान्यामप्यहं स्कन्दः सरसामस्मि सागरः॥ २४॥

24. Of the household priests, O Pārtha, know me to be Bṛhaspati; of the commanders of the armies I am Skanda; of the lakes I am the ocean.

महर्षीणां भृगुरहं गिरामप्येकमक्षरम्।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः॥ २५॥

25. Of the great *Ṛṣis* I am Bhṛgu; of utterances, I am the single syllable *Aum*; of sacrifices I am the silent repetition of *mantra*, and of unmovable things I am the Himālayas.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥ २६॥

26. Of all trees I am the *aśvattha* and of divine *Ṛṣis* Nārada; among the *Gandharvas* Citraratha and of the perfected ones Kapila the sage.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥ २७॥

27. Of horses know me to be Uccaiḥśravaḥ born from nectar; of princely elephants Airāvata, and of men I am the king.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥ २८॥

28. Of weapons I am the thunderbolt; of cows I am the wish-fulfilling cow; of progenitors I am Kandarpa; of serpents I am Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।
पितृणामर्यमा चास्मि यमः संयमतामहम्॥ २९॥

29. Of *Nāgas* I am Ananta; of water creatures I am Varuṇa; of the ancestors I am Aryaman; of those who maintain law and order I am Yama.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥ ३०॥

30. Of the demons I am Prahlāda; of calculators I am Time; of beasts I am the lion and of birds I am Garuḍa.

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥ ३१॥

31. Of purifiers I am the wind; of warriors I am Rāma; of fishes I am the alligator and of rivers I am the Gangā.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्॥ ३२॥

32. Of creations I am the beginning, the end and also the middle, O Arjuna; of knowledge I am the knowledge of the self; of those who debate I am the logic.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः॥ ३३॥

33. Of letters I am the letter *A* and of compounds I am the *dvandva*; I alone am imperishable time, and I am the creator whose face is turned in all directions.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा॥ ३४॥

34. I am all-devouring death and the origin of things that are yet to be, and of feminine qualities I am fame, prosperity, speech, memory, wisdom, firmness and patience.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः॥ ३५॥

35. Likewise, of hymns I am *Bṛhatsāman*; of meters *gāyatrī*; of months *mārgaśīrṣa* and of seasons the spring.

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्॥ ३६॥

36. Of the dishonest I am gambling; of the vigorous I am vigor; I am victory and resolution, and the purity of the pure.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।
मुनीनामप्यहं व्यासः कवीनामुशना कविः॥ ३७॥

37. Of the *Vṛṣṇis* I am Vāsudeva; of the Pāṇḍavas the winner of wealth (Arjuna); of the sages I am Vyāsa and among the poets Uṣanas.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम्॥ ३८॥

38. Of those that punish I am the rod; of those that seek victory I am the wise policy; of things secret I am the silence, and of those who possess knowledge I am knowledge itself.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥ ३९॥

39. And further, whatsoever is the seed of all beings, that I am, O Arjuna; nor is there anything moving or unmoving that can exist without existing through Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया॥ ४०॥

40. There is no end to My divine manifestations, O Conqueror of the Foe. What has been declared by Me is only illustrative of My infinite power.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोंशसम्भवम्॥ ४१॥

41. Whatsoever being there is, endowed with glory and vigor, know that to have sprung from a fragment of My splendor.

अथवा बहुनैतेन किं ज्ञानेन तवार्जुन!
विष्टभ्याहमिदं कृत्स्नमेकांशेन जगत्स्थितः ॥ ४२ ॥

42. But what could be the purpose, O Arjuna, for such detailed knowledge to you? I support this entire universe pervading it with a single fraction of myself.

'अहमात्मा' इत्यनेन व्यवच्छेदं निवारयति; अन्यथा 'स्थावराणां हिमालयः' इत्यादिवाक्येषु हिमालय एव भगवान्नान्यः इति व्यवच्छेदेन निर्विभागत्वाभावात् ब्रह्मदर्शनं खण्डितमभविष्यत्। यतो यस्याखण्डाकारव्याप्तिस्तथा चेतसि नोपारोहति, तां च जिज्ञासति तस्यायमुपदेशग्रन्थः। तथाहि। उपसंहारे भेदाभेदवादं–'यद्यद्विभूतिमत्सत्त्वम्' इत्यनेनाभिधाय, पश्चादभेदमेवोपसंहरति–

'अथवा बहुनैतेन ....
विष्टभ्याहम् .... एकांशेन जगत्स्थितः' ॥

इति। उक्तं हि–

'पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि'।

इति। प्रजानां सृष्टिहेतुः सर्वमिदं भगवत्तत्त्वमेव तैस्तैर्विचित्रै रूपैर्भाव्यमानं सकलस्य विषयतां यातीति शिवम्॥ ४२ ॥

By using the expression 'I am the self' (*ahamātmā*), the Lord removes the notion of duality. Otherwise, if the Lord's statement, "Among mountains I am the Himālayas", as well as other similar statements, would be taken literally, that would mean that the Lord is present only in the Himālaya and not in other mountains. This kind of division would go against the indivisible nature of the Lord, which could refute the philosophy of the *Brahman*.

The instruction in this chapter is meant for the people who have a desire to know this unitary consciousness but haven't been able to fully understand how the *Brahman* could be the omnipresent reality.

The Lord opens his concluding remarks of this chapter, beginning with verse 41, hinting at the difference-cum-non-difference (*bhedābheda-vāda*). However, he finishes the chapter in the spirit of

non-dualism (*abheda vāda* [79]). The Lord expresses this idea in the very last verse of this chapter.

It is said in the Vedas, "All beings are just one quarter of the *Brahman*, but three quarters of immortal worlds are placed in heaven, i.e., infinite light." This entire universe is of the nature of the Lord, who is the cause of the creation of all living beings. And that Lord, in his various forms becomes the object of the experience of all created beings.

अत्र संग्रहश्लोकः

इच्छायामिन्द्रिये वापि यदेवायाति गोचरम्।
हठाद्विलापयंस्तत्तत्प्रशान्तं ब्रह्म भावयेत्॥ १०॥

SUMMARY VERSE:

Whatever might be the object of one's experience and whatever might form the content of one's desire, one should while persistently dissolving all of that, meditate on the *Brahman*, which is the highest peace.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे दशमोऽध्यायः॥ १०॥

---

[79] The ultimate reality has three aspects: non-difference (*abheda*), difference-cum-non difference (*bhedābheda*) and difference (*bheda*). The *abheda* aspect of the highest reality is *Brahman* or Śiva, where no duality in any form could be present. The *bhedābheda* aspect of the highest reality comes into existence as a result of the process of manifestation of that *Brahman*. Although, on this level, there are traces of duality and multiplicity, non-duality is still dominant. The *bheda* aspect of the highest reality is the fully manifested world where duality dominates.

अथ एकादशोऽध्यायः

CHAPTER 11

समनन्तरेणाध्यायेन य एवार्थ उक्तस्तमेव प्रत्यक्षीकर्तुमर्जुनः पृच्छति। यो ह्युपदेशक्रमेणार्थोऽवगतः, स एव प्रत्यक्षसंविदोपारुह्यमाणः स्फुटीभवति। तदर्थमेवेमे उक्तिप्रत्युक्ती उच्येते

In this chapter, Arjuna will express the desire to directly experience the philosophy taught to him by the Lord in the preceding ten chapters. The philosophy that one studies and learns through instruction (from a teacher) becomes clearer through direct experience. For this very reason this chapter is presented in the form of questions and answers.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम्।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥ १॥

Arjuna said:

1. As a blessing to me you have given out this supreme mystery, the discourse concerning the highest self; through that my delusion has completely disappeared.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥ २॥

2. I have heard from you about the creation and dissolution of beings in great detail, O Lotus-eyed, and also about your imperishable majesty.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वरम्।
द्रष्टुमिच्छाम्यहं रूपमैश्वरं पुरुषोत्तम॥ ३॥

3. O Highest *Puruṣa*, I desire to see that glorious form of yours that you have described yourself to be.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।
योगीश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥ ४॥

4. O Lord, if you consider me capable of perceiving that divine form of yours, then reveal to me your imperishable self, O Lord of Yoga.

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥ ५॥

The Lord said:

5. Behold My forms, O Pārtha, a hundred-fold, a thousand-fold, various in kind, divine, variously colored and shaped.

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि पाण्डव॥ ६॥

6. Behold the *Ādityas*, the *Vasūs*, the *Rudras*, the two *Aśvins* and also the *Maruts*. Behold, O Pāṇḍava, many wonderful beings never seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि॥ ७॥

7. Behold, O Guḍākeśa, here and now, the whole universe, moving and unmoving, and whatever else you might want to see; that all exists in My body.

नतु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे रूपमैश्वरम्॥ ८॥

8. But you are unable to perceive Me with your ordinary eyes; I give to you the divine eye. Behold My divine form.

संजय उवाच

एवमुक्त्वा ततो राजन् महायोगीश्वरो हरिः।
दर्शयामास पार्थाय परमं रूपमैश्वरम्॥ ९॥

Sañjaya said:

9. Having completed his instruction, O King, Hari, the great lord of yoga, then revealed to Pārtha his highest and divine form,

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ १०॥

10. Possessing many mouths and eyes, many wonderful aspects, many divine ornaments and many uplifted divine weapons,

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥ ११॥

11. Wearing divine garlands and garments, besmeared with divine fragrances, made up of all wonders, an infinite Lord, with face turned in all directions.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥ १२॥

12. If the splendor of a thousand suns were to rise simultaneously in the sky, that might resemble the splendor of that great being.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥ १३॥

13. Then the Pāṇḍava beheld the entire universe with its divisions and varieties established in the one body of the God of gods.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥ १४॥

14. Then Arjuna, the Winner of Wealth, filled with amazement, his hair standing on end, said to the Lord with bowed head and folded hands:

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसङ्घान्।
ब्रह्माणमीशं कमलासनस्थ
मृषींश्च सर्वानुरगांश्च दीप्तान्॥ १५॥

Arjuna said:

15. O God, I see assembled all the gods and various beings in your body, Lord Brahmā, seated on a lotus seat, and all the dazzling *Ṛṣis* and heavenly serpents.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम्।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप!॥ १६॥

16. I see you having many arms, bellies, faces and eyes, on all sides and infinite in form; I do not see your end, your middle or your beginning, O Lord of the Universe, whose form is the universe.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम्।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७॥

17. I see you, who are hard to see, wearing crown, mace and discus, shining on all sides as a mass of light,

blazing everywhere with the immeasurable radiance of the flaming sun and fire.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम्।
त्वमव्ययः सात्त्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे॥ १८॥

18. You are the imperishable, the supreme to be realized. You are the ultimate resting place of the universe; you are the eternal protector of the *dharma* of the enlightened ones; I consider you to be the primeval being.

सात्त्वतधर्मगोप्तेति सत्–सत्यं–क्रियाज्ञानयोरुभयोरपि भेदाप्रतिभासात्मकं, तथा सत्तात्मकं प्रकाशरूपं तत्त्वं विद्यते येषां ते–सात्त्वताः। तेषां धर्मः– अनवरतग्रहणसंन्यासपरत्वात्सृष्टिसंहारविषयः सकलमार्गोत्तीर्णः; तं गोपायते। एतदेवात्राध्याये रहस्यं प्रायशो देवीस्तोत्रविवृत्तौ मया प्रकाशितम्। तत्सहृदयैः सोपदेशैः स्वयमेवावगम्यते, इति किं पुनः पुनः स्फुटतरप्रकाशनवाचालतया॥ १८॥

The meaning of the compound *sāttvatadharmagoptā* is as follows: The word *sāttvata* is derived from the word *sat*, which here means non-existence of difference between *jñāna* and *kriyāśakti*. Then the word *sāttvaka* would refer to people for whom reality is of the nature of existence and light. The word *dharma* (second word in the compound) is the quality or ability that belongs to *sāttvakas*. This *dharma* has to do with the creation and destruction of objects, which transcends all other paths. This *dharma* transcends all other paths because *sāttvakas* are able to continuously engage in experiencing and (immediately) renouncing worldly objects. *Gopta* is one who protects the *dharma* of the *sāttvakas*.

This very secret presented in this chapter I have explained in details in my commentary on *Devīstotra* [80]. Those noble people who are properly instructed in this secret already know it. Why then try to explain this same secret again and again in ever clearer language?

---

[80] Abhinavagupta wrote a commentary on Ānandavardhana's *Devīstotra*, which is no longer available.

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम्।
पश्यामि त्वा दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम्॥ १९॥

19. I see that you are without beginning, middle or end, possessing unlimited power, innumerable arms, with the moon and the sun as your eyes, with blazing fire as your face; you are burning the entire universe with your radiance.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन्॥ २०॥

20. This space between heaven and earth is pervaded by you alone, and also all the directions. On seeing this extraordinary form of yours, O Great Soul, the three worlds tremble.

अमी हि त्वा सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति।
स्वस्तीति चोक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः॥ २१॥

21. The throngs of gods enter into you and some, frightened, extol you with folded hands. Assemblages of great *Ṛṣis* and perfected beings exclaiming, "Let there be prosperity", worship you with hymns rich in praises.

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे॥ २२॥

22. The *Rudras*, the *Ādityas*, the *Vasūs*, the *Sādhyas*; the *Viśva devas*, the two *Aśvins*, the *Maruts*, the ancestral spirits and the assemblages of *Gandharvas*, *Yakṣas*, *Asuras* and perfected beings, all behold you and are amazed.

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम्।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम्॥ २३॥

23. O Mighty-armed one, having seen your great form, of many mouths and eyes, of many arms, thighs and feet, of many bellies, terrible with many tusks, the worlds tremble and so do I.

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम्।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो॥ २४॥

24. Having seen you touching the sky, shining with many colors, with the mouth opened wide, and enormous and burning eyes, my innermost self is deeply troubled and I do have neither stability nor peace, O Viṣṇu.

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास॥ २५॥

25. Just by seeing your many mouths possessing terrible tusks, resembling the fire at the time of dissolution, I lose the sense of direction and find no peace. Show mercy, O God of Gods, dwelling place of the universe.

अमी सर्वे धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

26. All these sons of Dhṛtarāṣṭra along with the hosts of kings and also Bhīṣma, Droṇa and Karṇa along with our leading warriors,

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि।
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

27. They are all rushing into your mouths, dreadful due to their tusks. Some are found caught between your teeth and can be seen with their heads crushed into powder.

नानारूपैः पुरुषैर्बाध्यमाना
विशन्ति ते वक्त्रमचिन्त्यरूपम्।
यौधिष्ठिरा धार्तराष्ट्राश्च योधाः
शस्त्रैः कृत्ता विविधैः सर्व एव ॥ २८ ॥

28. The warriors belonging to Yuddhiśthira's and Dhṛtaraṣṭra's army are entering your unimaginable mouth, being forced to do so by creatures of various kinds, and are pierced by many weapons.

त्वत्तेजसा निहता नूनमेते
तथाहीमे त्वच्छरीरे प्रविष्टाः।
यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा व्रजन्ति ॥ २९ ॥

29. As the water currents flow towards the ocean, in the same way, burnt by your fire, these warriors enter into your body.

तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभितो ज्वलन्ति।
यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः।
तथैव नाशाय विशन्ति लोका
स्तवापि वक्त्राणि समृद्धवेगाः॥ ३०॥

30. Just as the moths enter a burning fire with great speed only to meet their destruction, in the same way, creatures enter rushing with great speed into your mouth just to meet their own destruction. The same is happening with these heroes among men, who enter your mouth from all sides.

लेलिह्यसे ग्रसमानः समन्ता
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भास स्तवोग्राः प्रतपन्ति विष्णो॥ ३१॥

31. O Viṣṇu, with your blazing mouth you lick up, swallowing on all sides, entire worlds of living beings. Filling the entire universe with your splendor, your terrible rays scorch.

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम्॥ ३२॥

32. Tell me who you are, possessing this terrible form. I salute to you, O Best of Gods; show your grace to me. I desire to know your primordial nature but I have no means for understanding your activities.

तव प्रवृत्तिं न वेद्मि—केनाशयेनेदृशीयमुग्रतेति ॥ ३२ ॥

I do not understand what you are doing. I do not understand for what purpose you are showing to me this horrible form of yours.

श्रीभगवानुवाच

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
ल्लोकान्समाहर्तुमिह प्रवृत्तः।
ऋतेऽपि त्वा न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः॥ ३३ ॥

The Lord said:

33. I am the powerful time, instrumental in the destruction of the world. I am the impulse that absorbs the world back into myself. Even without your involvement, these warriors arrayed in the opposing armies will cease to exist.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम्।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन्॥ ३४ ॥

34. Therefore, O Skilful Archer, stand up and earn fame. Defeat your enemies and enjoy lordship over the Earth. All these warriors have already been killed by Me, you are simply the instrument.

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि लोकवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥ ३५॥

35. Do not fear; kill Droṇa, Bhīṣma, Jayadratha, Karṇa, as well as other heroes. I have already killed them all. Fight, you will defeat your enemies.

तदत्र भगवतोत्तरं जगतो विद्याविद्यात्मनः शुद्धाशुद्धमिश्रसंविद्गलग्रासीकारादभिधीयते;—इति प्राशयः सूत्रितमत्राध्याये रहस्यम् उट्टङ्कितमात्रसंवित्तिसमर्थेभ्योऽस्तु। कियत्पंक्तिलेखनायासदौःस्थित्यमालम्भेमहि। अत्र यदुक्तं 'मया हतेषु त्वं निमित्तं यशस्वी भव' इति;—भगवता तत्प्रत्युक्तं, यदुक्तं प्रागर्जुनेन 'नैतद्विद्मः कतरन्नोः गरीयः'—इत्यादि॥ ३५॥

In regard to Arjuna's question the Lord gives the following answer: Consciousness, which is pure, impure and a mixture of these two, forcefully swallows the objects of the universe as consisting of knowledge and ignorance. In this chapter, the Lord has briefly presented a secret. However, let this brief statement by the Lord be for those who are capable of grasping this secret behind the consciousness as being expressed only through a few words. Why should we waste our energy in uselessly writing more and more lines explaining this topic?

The sentence, "All these warriors have already been killed by Me", stated by the Lord in verse 34 is the answer to the question that Arjuna raised in chapter 2 verse 6, "I do not know which is preferable for us: that we should defeat them or they should defeat us."

संजय उवाच

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य॥ ३६॥

Sañjaya said:

36. Having heard Kṛṣṇa's instruction, the Diamonded One, trembling and terrified, with his hands folded first saluted, then fell prostrate, and thus spoke with choked voice to the Lord:

अर्जुन उवाच

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः॥ ३७॥

Arjuna said:

37. It is right, O Hṛṣīkeśa, that the world should rejoice and delight in your praise. Terrified demons flee in all directions and the assemblages of perfected beings are saluting you.

प्रकीर्त्या—प्रकीर्तनेन॥ ३७॥

The word *prakīrtyā* here means 'by praising', 'by means of praise'.

कस्माच्चैते न नमेयुर्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत्॥ ३८॥

38. And why would they not bow to you, O Great Being, who are the original cause, superior even to Brahmā? O God of Gods, you are infinite and the resting place of your creation. You are imperishable, existence, non-existence and that which transcends both.

सत्—पदार्थत्वेन। असत्—उपलम्भं प्रत्यविषयत्वात्। अथवा अभावोऽपि धियि निजनिजविशिष्टवाचकसंश्लेषितो ज्ञानाकारमश्नुवानो न परब्रह्मसत्ताव्यतिरिक्तः। सदसद्रूपाभ्यां च परम्,—तदुभयबुद्धितिरोधाने तद्रूपोपलब्धेः॥ ३८॥

The word *sat* here refers to any object. *Asat* is that which doesn't form any cognition, i.e., it cannot be directly experienced. However, *asat* or *abhāva* is not beyond the *Brahman*. If *abhāva* [81] is presented to the mind through different words that describe it, then *abhāva* also becomes an object of knowledge. The *Brahman*, which is beyond both *sat* and *asat*, is known when the notion of both is transcendent.

त्वमादिदेवः पुरुषः पुराण
स्त्वमस्य विश्वस्य परं निधानम्।
वेत्ताऽसि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूपम्॥ ३९॥

39. You are first among the gods, the primordial *Puruṣa,* the highest resting place of the entire universe. You are the knower, the object of knowledge and the highest state. The entire universe is pervaded by you, O Being of Infinite Forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च।
अनादिमानप्रतिमभावः
सर्वेश्वरः सर्वमहाविभूते॥ ४०॥

40. O Lord of Immeasurable Glory, you are Vāyu, Yāma, Agni, Varuṇa, the Moon, Prajāpati and Brahmā. You are the Lord of all, beginningless and of extraordinary powers.

[81] Here the word *abhāva* refers to such things which could be expressed by words but in reality do not exist, as for example heavenly flowers, etc.

नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते।
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व॥ ४१ ॥

41. Salutations to you, salutations a thousand times, salutations to you again and again. Salutations to you from the front and behind, salutations to you, O Everything, on all sides.

नमो नमः—इत्यनेन पौनःपुन्यं भक्त्यतिशयाविष्कारकम् यदेव भगवतातिक्रान्ताध्यायैरभ्यधायि स्वस्वरूपं; तदेवार्जुनः प्रत्यक्षोपलम्भविषयापन्नं स्तोत्रद्वारेण प्रकटयतीति तद्व्याख्यानं केवलं पौनरुक्त्यप्रसङ्गायेति विरम्यते॥ ४१ ॥

The repetition of the words 'salutations to you' (*namo namaḥ*) is instrumental in expressing excellence in devotion. Now, Arjuna directly experienced what the Lord has been telling him about his own nature in previous chapters. Therefore, Arjuna begins to praise the Lord. I will stop here because any further commentary on this would be an unnecessary repetition of what has already been explained.

नहि त्वदन्यः कश्चिदपीह देव
लोकत्रये दृश्यतेऽचिन्त्यकर्मा।
अनन्तवीर्योऽमितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः॥ ४२ ॥

42. O God, you possess immeasurable capabilities, there is none in the three worlds to be compared with you. You are of limitless power and immeasurable valor; you pervade everything, therefore you are everywhere.

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखे च।

अजानता महिमानं तवेमं
मया प्रमादात्प्रणयेन वापि ॥ ४३ ॥

43. Whether considering you a friend, unaware of your glory, I addressed you impetuously, "Hey Kṛṣṇa, hey son of Yādu, hey friend", either as a result of thoughtlessness or affection,

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४४ ॥

44. And also, if I treated you with disrespect even for the purpose of making a joke, while playing, resting, sitting or dining, in privacy or in public, O Unshakable One, you should forgive me all of that.

पितासि लोकस्य चराचरस्य
त्वमस्य विश्वस्य गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४५ ॥

45. You are the father of the movable and unmovable worlds; you are the most venerable teacher of the universe. None is equal to you, therefore, how can there be a greater being in all the three worlds? O You of Immeasurable Powers.

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियास्यार्हसि देव सोढुम् ॥ ४६ ॥

46. Therefore, I salute and prostrate my body, I ask you, mighty and praiseworthy being, for your grace; you should bear with me as the father bears with his son, the friend with his friend, and the lover with the beloved.

दिव्यानि कर्माणि तवाद्भुतानि
पूर्वाणि पूर्वे ऋषयः स्मरन्ति।
नान्योऽस्ति कर्ता जगतस्त्वमेको
धाता विधाता च विभुर्भवश्च॥ ४७॥

47. Your divine actions are amazing, remembered by the *Ṛṣis* of old. There is no other creator of the universe but you. You are its maintainer, creator, pervader, and all the creatures.

तवाद्भुतं किं नु भवेदसह्यं
किं वा शक्यं परतः कीर्तयिष्ये।
कर्तासि सर्वस्य यतः स्वयं वै
विभो ततः सर्वमिदं त्वमेव॥ ४८॥

48. How could it be possible for me to describe to others your wonderful form, which is difficult to bear? You alone are the creator of everything, O Pervader of the Universe, therefore, you are everything.

अत्यद्भुतं कर्म न दुष्करं ते
कर्मोपमानं नहि विद्यते ते।
न ते गुणानां परिमाणमस्ति
न तेजसो नापि बलस्य नर्द्धेः॥ ४९॥

49. The performance of the most amazing action is not difficult for you. In regard to action, there is no other being that can compare with you. There is no limit to your qualities, lustre, might or grandeur.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास॥ ५० ॥

50. Having seen that which has never been seen before, I am thrilled yet my mind trembles with fear. O God, reveal to me your original form, be gracious, O God of Gods, Resting Abode of the Universe.

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव।
तेनैव रूपेण चतुर्भुजेन
सहस्त्रबाहो भव विश्वमूर्ते॥ ५१ ॥

51. O Thousand-armed Being, I wish to see you as before, wearing a diadem, mace and with discus in your hand, O Possessor of All Forms, take on that four-armed form of yours.

श्रीभगवानुवाच
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात्।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम्॥ ५२ ॥

The Lord said:
52. I have graciously revealed to you, O Arjuna, My highest form through My own yoga. This form of Mine made up of light, cosmic, eternal and primordial has never been seen by any other living being.

न वेदयज्ञाधिगमनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः।
एवंरूपं शक्यमाहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ५३ ॥

53. In the world of humans, I in My highest form cannot be seen by any other being but you, O Hero of the Kurus, even if they follow the path of Vedic sacrifice, charity, ritual activity or severe austerities.

मा ते व्यथा मा च विमूढत भूद्
दृष्ट्वा रूपं घोरमुग्रं ममेदम्।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य॥ ५४॥

54. Having seen My terrible and fearsome form, do not shiver or become confused. Behold My old form again and become cheerful and fear-free.

संजय उवाच

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा॥ ५५॥

Sañjaya said:

55. Having in this way advised Arjuna, the Lord again revealed his earlier form; after assuming this more gentle appearance, that great being consoled the terrified Arjuna.

अर्जुन उवाच

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः॥ ५६॥

Arjuna said:

56. After seeing your mild human form, O Janārdana, I am again my normal self, and my mind has assumed its normal function.

सकलोपसंहारान्ते परमप्रशान्तरूपां ब्रह्मतत्त्वस्थितिं ददाति;—इत्युपसंहारे भगवतः सौम्यता॥ ५६॥

After the notion of duality has completely disappeared, the Lord grants to Arjuna the experience of being established in the fully pacified *Brahman*. Then the Lord shows his nobility by taking his gentle form.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः॥ ५७॥

The Lord said:

57. You have seen that form of Mine extraordinarily difficult to see; even gods are constantly craving to see it.

नाहं वेदैर्न तपसा न दानेन न चेज्यया।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा॥ ५८॥

58. In this form in which you have seen Me, I cannot be seen even through the study of the Vedas, austerities, charity or through sacrifices.

भक्त्या त्वनन्यया शक्य ह्यहमेवंविधोऽर्जुन।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप॥ ५९॥

59. My nature is such, O Arjuna, that I can be known and seen as I truly am and also be merged with only through undivided devotion, O Scorcher of the Enemies.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव॥ ६०॥

60. He who performs acts only for Me, for whom I am the highest goal, who is devoted to Me, free from attachment and enmity for all living beings, he, O Pāṇḍava, comes to Me.

अविद्यमानान्यज्ञेयरमणीया येषां भक्तिः परिस्फुरति, तेषां 'मां प्रपद्यते, वासुदेवः सर्वम्' इत्यादिपूर्वाभिहितोपदेशचमत्कारात् विश्वात्मकं वासुदेवतत्त्व-मयत्नत एव बोधपदवीमवतरतीति शिवम्॥ ६०॥

The *Vāsudevatattva*, which is everything, descends effortlessly into the realm of consciousness of those who possess exclusive devotion, free from desire for other knowables and objects of enjoyments. This realization is the result of delightful instructions such as, "The man of knowledge resorts to me, realizing that Vāsudeva is the entire universe."

अत्र संग्रहश्लोकः

शुद्धाशुद्धविमिश्रोत्थसंविदैक्यविमर्शनात् ।
भूर्भुवः स्वस्त्रयं पश्यन्समत्वेन समो मुनिः॥ ११॥

SUMMARY VERSE:

Having the realization of the oneness of consciousness, which is manifested as pure, pure-cum-impure and impure, a meditator possessing a balanced mind observes the three states of consciousness with equilibrium.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे एकादशोऽध्यायः॥ ११॥

अथ द्वादशोऽध्यायः

CHAPTER 12

अर्जुन उवाच

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः॥ १॥

Arjuna said:

1. Those devotees who, always united with you, worship you, or those devotees who worship your imperishable and unmanifested nature, which of these two have the greater knowledge of yoga?

एवम्—उक्तेन नयेन ये सेश्वरब्रह्मोपासकाः, ये च केवलमात्ममात्र-मुपासते; तेषां विशेषाख्यानाय प्रश्नः॥ १॥

The purpose of asking this question for Arjuna is to get the understanding of the differences between two types of devotion. The first type is devotion to the pure *Brahman* and the second to *Iśvara*, the *Brahman* with form.

श्रीभगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः॥ २॥

The Lord said:

2. Those who meditate on Me, who have merged their minds into Me, who are permanently established in yoga, possessed of supreme faith, them I consider most perfect in yoga.

माहेश्वर्यविषयो येषां समावेशः—अकृत्रिमस्तन्मयीभावः, ते युक्ततमा मम मताः—इत्यनेन प्रतिज्ञा क्रियते ॥ २ ॥

By this verse, it is proposed that those are the best devotees who have attained *samāveśa*, the state in which one is naturally or spontaneously identified with that *Maheśvara*.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

3. But those who worship the imperishable, the indefinable, the unmanifested, the all-pervading, the unimaginable, the unchanging and the immovable, the constant,

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

4. By controlling all the senses, even-minded under all circumstances, rejoicing in the welfare of all creatures, they also attain Me.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहभृद्भिरवाप्यते ॥ ५ ॥

5. The trouble of those whose thoughts are set on the unmanifested is greater, for the abode of the unmanifested is hard to attain by embodied beings.

ये पुनरक्षरं ब्रह्मोपासते आत्मानं सर्वत्रगम्—इत्यादिभिर्विशेषणैरात्मनः सर्वे ईश्वरधर्मा आरोप्यन्ते। अतो ब्रह्मोपासका अपि मामेव यद्यपि यान्ति, तथाप्यधिकतरस्तेषां क्लेशः। आत्मनि किलापहतपाप्मत्वादिगुणाष्टकारोपं विधाय पश्चात्तमेवोपासते इति स्वतःसिद्धगुणग्रामगरिमणि ईश्वरेऽयत्नसाध्ये स्थितेऽपि द्विगुणमायासं विन्दन्ति ॥ ५ ॥

Those who are devoted to the imperishable *Brahman*, which is one's own self, they superimpose on their own self the qualities that belong to *Īśvara*, such as, all-pervasiveness, etc. Those who meditate

on the formless *Brahman* also attain the highest reality. However, on the way, they experience more difficulties. One who is devoted to the formless *Brahman* needs to make a double effort. First, he needs to superimpose eight qualities [82] such as sinlessness onto his own *ātman* and then meditate on that *ātman*. One goes through all this trouble in spite of the existence of *Īśvara*, who is easily available and who is glorious by means of his self-established (eight) qualities.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।
अनन्येनैव योगेन मां ध्यायन्त उपासते॥ ६॥

6. But for those who meditating on Me renounce their actions in Me, take Me as their highest goal, worship Me with one-pointed yoga,

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम्॥ ७॥

7. For those whose mind has merged with Me, I will soon be the deliverer from the ocean of continuous births and deaths, O Pārtha.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय।
निवत्स्यसि त्वं मय्येव योगमुत्तममास्थितः॥ ८॥

8. Merge your mind with Me alone and establish your intellect in Me. Having thus become established in yoga, you will live in Me.

प्रागुक्तोपदेशेन तु ये सर्वं मयि संन्यस्यन्ति, तेषामहं समुद्धर्ता;- सकलविघ्नादिक्लेशेभ्यः। चेतस आवेशनं व्याख्यातम्। तथा च एष एवोत्तमो योगोऽकृत्रिमत्वात्। तथा च मम स्तोत्रे-

[82] According to *Candogya Upaniṣad*, VIII. 7. 1, the eight qualities of the *ātman* are: the *ātman* is free from sin, he is not subject to old age, he is free from death, sorrow, hunger and thirst, all his desires are fulfilled and he possesses unfailing will.

'विशिष्टकरणासनस्थितिसमाधिसंभावना-
विभावितया यदा कमपि बोधमुल्लासयेत्।
न सा तव सदोदिता स्वरसवाहिनी या चिति-
यतस्त्रितयसंनिधौ स्फुटमिहापि संवेद्यते॥
यदा तु विगतेन्धनः स्ववशवर्तितां संश्रय-
त्रकृत्रिमसमुल्लसत्पुलककम्पबाष्पानुगः।
शरीरनिरपेक्षतां स्फुटमुपाददानश्चितः
स्वयं झगिति बुध्यते युगपदेव बोधानलः॥
तदैव तव देवि तद्वपुरुषाश्रयैर्वर्जितं
महेशमवबुध्यते विवशपाशसंक्षोभकम्'॥

इत्यादि॥ ८॥

I the *Brahman* am the deliverer for those who, according to the instruction given before, surrender everything to me. I am their deliverer in a sense that I free them from all the difficulties such as obstacles, etc. The meaning of the word 'absorption' (*āveśa*) of the individual consciousness with the divine has already been explained. Therefore, this alone is the best yoga because this yoga is natural, i.e., it is attained without any means (*upāya* [83]). As I said in my *stotra*:

> O Goddess, when one develops a particular type of knowledge through the practice of any limb of yoga, such as rituals, postures, control of the sense organs or deep medita-

[83] As it will become clear from the verse quoted below, by the word *akṛtrimatvād* Abhinavagupta refers to the highest state of yoga attained without using any means (*anupāya*). In *Tantrasāra*, Abhinavagupta describes *anupāya* in the following way, "A yogin, having ascertained his teacher's words only once, and being pierced by the firm falling of grace (*śaktipāta*), begins to understand that his absorption in the heart of consciousness is permanent and devoid of any means. As it is stated in the *śāstras*, *Parameśvara* is the light of one's own self, therefore how could he be accomplished by any means (*upāya*)? Furthermore, one's own nature is eternal, therefore, the attainment of one's own nature cannot be dependent upon means. The recognition of one's own form is not reliant upon any means because it is self-manifested. The removal of the veil (which conceals one's own nature) is not dependent upon means because of the impossibility of the existence of any kind of concealment. Entering into one's own nature cannot be accomplished by any means because of the absence of difference between one who is entering into (one's own nature), and that which is supposed to be entered into." (*Tantrasāra*, ch. 2, p. 9).

tion, then that knowledge should not be understood to be your permanently manifested and naturally flowing state, which could be experienced here and now in all the three states of consciousness. But when without any limbs of yoga, one takes recourse to the consciousness bringing her under control, who shines without any means following the horripilation, trembling and tears; then the fire of consciousness is instantaneously cognised and consciousness, showing no regard for the body, becomes perfectly manifested. It is at that time, O Divine Lady, that your body becomes instrumental in knowing Śiva, who then remains without any support and becomes destroyer of the trap that makes the individual soul bound.

अथावेशयितुं चित्तं न शक्नोषि मयि स्थिरम्।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय॥ ९॥

9. If, however, you are unable to firmly place your mind in Me, then seek to attain Me by the practice of yoga, O Winner of Wealth.

तीव्रतरभगवच्छक्तिपातं चिरतरप्रसादितगुरुचरणानुग्रहं च विना दुर्लभ आवेशः,–इत्यभ्यासः॥ ९॥

Absorption (*āveśa*) is difficult to attain without the firm grace (*tīvra śaktipāta*)[84] of the Lord and without the grace of the teacher who has become pleased by the devoted service of the disciple. Therefore, one should meditate to gain the experience of *āveśa*.

अभ्यासेऽप्यसमर्थः सन्मत्कर्मपरमो भव।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि॥ १०॥

[84] *Śaktipāta* is the falling of the grace of the Lord on an aspirant, who according to the intensity of that grace proceeds on the path of self-realization. *Tīvra śaktipāta* is the most intense of all types of *śaktipātas*, which enables an aspirant to know the highest reality spontaneously without any help from a teacher, etc.

10. If you are unable to seek Me through the practice of yoga, then devote yourself entirely to My works; even by performing actions for My sake you will attain perfection.

अभ्यासोऽपि न शक्यते—विघ्नाद्यभिभवात्। अतस्तन्नाशाय कर्म—पूजाजपस्वाध्यायहोमादीन् कुरु॥ १०॥

If however, you are not capable of practicing yoga because of being overwhelmed by obstacles, then for the sake of their destruction you need to perform *pūjā*, *japa*, *homa* or study of the Vedas.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमास्थितः।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान्॥ ११॥

11. If you are incapable of doing even this, then resort to union with Me, renounce the fruits of action and act with self-control.

यदि च भगवत्कर्म कर्तुं न शक्तोऽसि;—अज्ञत्वात् शास्त्रोक्तक्रमावेदनात्। तत्सर्वं मयि संन्यसेः आत्मनिवेदनद्वारेणेत्याशयः। अमुमेवाशयमाश्रित्य लघुप्रक्रियायां मयैवोक्तं;—

'ऊनाधिकमविज्ञातं पौर्वापर्यविवर्जितम्।
यच्चावधानरहितं बुद्धेर्विस्खलितं च यत्॥
तत्सर्वे मम सर्वेश भक्तस्यार्तस्य दुर्मतेः।
क्षन्तव्यं कृपया शंभो यतस्त्वं करुणापरः॥
अनेन स्तोत्रयोगेन तवात्मानं निवेदये।
पुनर्निष्कारणमहं दुःखानां नैमि पात्रताम्'॥

इति। पारमेश्वरेषु हि सिद्धान्तशास्त्रेषु आत्मनिवेदनेऽयमेवाभिप्रायः॥ ११॥

तदिदं तात्पर्यमुपसंह्रियते—

If you are not capable of doing any of these acts because of ignorance, i.e., not knowing the process of performing all these acts as instructed by the *śāstras*, then renounce whatever you do to the

Lord by dedicating your own self to Him. Having this very secret of the *Gītā* in my mind I said in my *Laghvī Prakriyā* [85]:

> Whatever act I may have performed without knowing its good or bad consequences or knowing the proper order of its performance; whatever act I may have performed without concentration or with any other lapse of my intellect; all of that, O Śambhu, you who are compassionate, forgive me, your miserable and ignorant devotee. Through this *stotra* I surrender myself to you, and let me never again become the abode of misery for no good reason.

This is the philosophy behind the surrender to God expressed in all the texts of the *Śaiva* system of thought.

Next, this very idea will be brought to its conclusion.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरा ॥ १२ ॥

> 12. Better indeed is knowledge than practice, better than knowledge is meditation, better than meditation is the renunciation of the fruits of action, (because) peace immediately follows renunciation.

ज्ञानम्—आवेशात्म, अभ्यासाच्छ्रेयः—अभ्यासस्य तत्फलत्वात्। तस्मादेवावेशात् ध्यानं—भगवन्मयत्वं विशिष्यते—विशेषत्वं याति;—अभिमतप्राप्त्या। सति ध्याने—भगवन्मयत्वे कर्मफलानि संन्यसितुं युज्यन्ते। अन्यथाज्ञातरूपे क्व संन्यासः। कर्मफलत्यागे च आत्यन्तिकी शान्तिः। अतः सर्वमूलत्वादावेशात्मकं ज्ञानमेव प्रधानम्॥ १२ ॥

The *āveśa* type of knowledge, which is the absorption in the divine, is better than practice (*abhyāsa*). This is because that knowledge is the result of practice. However, meditation (*dhyāna*), which is the identity with God, is better than the *āveśa* type of knowledge. This is because through meditation one attains the desired object,

[85] *Laghvī Prakryā* is a devotional *stotra* written by Abhinavagupta which is no longer available.

which excels (*viśiṣyate*) all other objects of knowledge. When meditation is completed, i.e., when identity with God is realized, only then it becomes possible to renounce the results of actions. Otherwise, how can one surrender the fruits of action to God, if God's nature remains hidden from him? When one is able to renounce the fruits of actions then one attains the utmost peace. Therefore, among all of these various types of knowledge the *āveśa* type of knowledge is primary because it is at the root of all other types of knowledge.

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी॥ १३॥

13. He who has no ill feeling for any being, who is friendly and compassionate, free from the desire to possess and the feeling of I-ness, even-minded in pain and pleasure and patient,

मैत्री—अमत्सरता यस्यास्तीति। एवं करुणः। 'ममामी'—इत्यादिः ममकारः, 'अहमुदारोऽहं तेजस्वी अहं सहनः'—इत्यादिः अहंकारः;—एतौ यस्य न स्तः। क्षमा—अपकारिणं शत्रुं प्रत्यद्वेषबुद्धिः॥ १३॥

Maitrī is the absence of bad feelings for others. Similarly, *karuṇaḥ* is one who possesses compassion. *Mamaka* is the feeling of possession such as, "this belongs to me." *Ahaṁkāra*, the feeling of I-ness, is for example a feeling that one has when one thinks, "I am generous", "I am powerful", "I am forgiving". One who is free from these two, i.e., the feeling of possession and the feeling of I-ness, is called *nirmama* and *nirahaṁkāra*. *Kṣamā* is the absence of ill-feeling for the enemy who did something wrong to us.

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥ १४॥

14. The yogin who is ever content, who is always self-integrated, controls his senses and is unshakable in determination, whose mind and intellect are surrendered to Me, who is My devotee, he is dear to Me.

सततं योगी—व्यवहारावस्थायामपि प्रशान्तान्तःकरणत्वात्॥ १४॥

A yogin whose internal sense organs remain established in the self, even while he is engaged in daily activities is always self-integrated (*satatam yogin*).

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥ १५॥

15. He from whom the world does not shrink and who does not shrink from the world, he who is free from joy and anger, fear and agitation, is dear to Me.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भफलत्यागी यो मद्भक्तः स मे प्रियः॥ १६॥

16. The devotee who is unconcerned, pure, skilled, indifferent, and free from anxiety, who has abandoned the fruit of all initiative, is dear to Me.

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभफलत्यागी भक्तिमान्यः स मे प्रियः॥ १७॥

17. He who neither rejoices nor hates, neither grieves nor desires, who has renounced merit and demerit, one who is full of devotion in this way is dear to Me.

समः शत्रौ च मित्रे च तथा मानावमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥ १८॥

18. He who treats alike enemy and friend, grace and disgrace, cold and heat, pleasure and pain, who is free from attachment,

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥ १९॥

19. Who is balanced in blame and praise, silent, content with anything, free from the routine of daily activities, possessing a stable mind, one who is full of devotion in this way is dear to Me.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

20. But those who with faith, absorbed in Me, honour this immortal wisdom as described above, those devotees are exceedingly dear to Me.

अनिकेतः—'इदमेव मया कर्तव्यम्'—इति यस्य नास्ति प्रतिज्ञा। यथाप्राप्तहेवाकितया सुखदुःखादिकमुपभुञ्जानः परमेश्वरविषयसमावेशितहृदयः सुखेनैव प्राप्नोति परमकैवल्यमिति शिवम् ॥ २० ॥

The word *aniketaḥ* describes a yogin who is not limited by any particular duty but does whatever needs to be done, depending on the situation. Such a yogin does not think in this way, "This is my duty and I need to do only this." One who is not touched by anything that comes his way, one who remains balanced and at ease in his heart, and always engaged in meditation on *Parameśvara*, such a yogin quickly attains liberation.

अत्र संग्रहश्लोकः

परमानन्दवैवश्यसञ्जातावेशसंपदः ।
स्वयं सर्वास्ववस्थासु ब्रह्मसत्ता ह्ययत्नतः ॥ १२ ॥

SUMMARY VERSE:

The yogin absorbed in God and taken by the bliss of that absorption spontaneously experiences the reality of the *Brahman* in all states and conditions of life.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे द्वादशोऽध्यायः ॥ १२ ॥

अथ त्रयोदशोऽध्यायः

CHAPTER 13

अर्जुन उवाच

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव॥ १॥

Arjuna said:

1. *Prakṛti* and *Puruṣa*, the field and the knower of the field, knowledge and the object of knowledge of the highest reality, I wish to know the nature of these two, O Keśava.

क्वचिच्छ्रुतौ 'क्षेत्रज्ञ उपास्यः'—इति श्रूयते। स च किमात्मा, उतेश्वरः, अथ तृतीयः कश्चिदन्य एव? इति प्रश्नाशङ्कायां श्रीभगवानादिशति—

In some scriptures it is stated that the knower of the field (*kṣetrajña*) is to be worshipped. In this regard, the question could be asked: What does the word *kṣetrajñaḥ* mean? Does it mean *ātman*, *Īśvara* or something else? When Arjuna raised this question, the Lord instructed him in order to dispel this doubt.

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेद तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ २॥

The Lord said:

2. This body, O Son of Kuntī, is called the field, and him who knows this field, the learned call the knower of the field.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ ३॥

3. Know Me as the knower of the field in all the fields, O Bhārata; the knowledge of the field and its knower, and know that through this knowledge alone I can be realized.

संसारिणां शरीरं क्षेत्रं, यत्र कर्मबीजप्ररोहः। अत एव तेषामात्मा आगन्तुककालुष्यरूषितः क्षेत्रज्ञ उच्यते। प्रबुद्धानां तदेव क्षेत्रम्। अन्वर्थभेदस्तु तद्यथा– क्षिणोति कर्मबन्धमुपभोगेन, त्रायते जन्ममरणभयादिति। तांश्च प्रति परमात्मा वासुदेवः क्षेत्रज्ञः, एतत्क्षेत्रं यो वेद–वेदयति इत्यन्तर्भावितण्यर्थो विदिः। तेन यत्प्रसादादचेतनमिदं चेतनीभावमायाति स एव क्षेत्रज्ञो नान्यः कश्चित्। विशेषस्तु परिमितव्याप्तिकं रूपमालम्ब्य आत्मेति भण्यते, अपरिच्छिन्नसर्वक्षेत्रव्याप्त्या परमात्मा भगवान्वासुदेवः ममेति कर्मणि षष्ठी;–अहमनेन ज्ञानेन ज्ञेय इत्यर्थः॥ ३॥

The field (*kṣetra*) is the body of worldly beings where the seed of action (*karman*) is nurtured. In the case of worldly beings the embodied self (*jīvātma*) is called the knower of the field (*kṣetrajñahaḥ*), who remains polluted by temporary impurities. However, in the case of the enlightened ones, the embodied self is called *kṣetra*. This can be examined through the derivation of the word *kṣetra*. The word *kṣetra* is derived from the root *kṣi*, which means 'to destroy'. This is because the embodied self destroys the bond of *karman* by experiencing the results of actions. The suffix *tra* could be derived from the root *trie* because it is the embodied self who protects himself from the fear of birth and death. Therefore, for the people who have realized the embodied self as *kṣetra*, the *Vāsudevatattva* is *kṣetrajñahaḥ*. This is to say, that Vāsudeva is one who makes this *kṣetra* known to the embodied self. This is because the root *vid*, which is synonymous with the root *jña*, in this context possesses causative power. Therefore, that by whose grace the ignorant individual self (*jivātma*) attains wisdom, that alone is *kṣetrajñahaḥ* and nothing else.

The difference between *jivātma* and *paramātma* is as follows: when the same reality, i.e., *ātman*, assumes a limited form, it is called *jivātma*, and when it assumes the unlimited form it is called *paramātma*.

Although the word *mama* in this verse is used in the genitive case, it has the power of the accusative. Therefore, the expression *mataṁ mama* means that "I could be known (by that knowledge)."

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।
स च यो यत्स्वभावश्च तत्समासेन मे शृणु॥ ४॥

4. Hear briefly from Me what the field is, what is its nature, what are its modifications, from where these modifications come, and who the knower is, and what is his nature.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक्।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितम्॥ ५॥

5. *Ṛṣis* have sung of it in many ways and separately in various hymns and also in the well-reasoned and conclusive expressions of the *Brahmasūtras*.

येन विकारं गच्छति यद्विकारि। समासेन—इत्यविभागेनैवैतान्प्रश्नान् साधारणोत्तरेण परिच्छिनत्ति। यद्यपि च ऋषिभिर्बहुधा वेदैश्चोक्तमेतत्, तथापि समासेनाहं व्याचक्ष इति॥ ५॥

The word *yadvikāri* refers to that by means of which a given thing changes. The word 'briefly' (*samāsena*) means that the Lord, without separating questions, answers them with one common answer. Although these questions have been answered in many different ways by the *Ṛṣis* in the Vedas, the Lord answers all these questions by giving one single answer.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥ ६॥

6. The five elements, the sense of I, the intellect as also *Prakṛti*, the ten senses and the mind and the five objects of the senses,

अव्यक्तं—प्रकृतिः। इन्द्रियाणि—मनसा सहैकादश। इन्द्रियगोचराः—रूपादयः पञ्च॥ ६॥

The word *Avyaktam* here stands for *Prakṛti* [86]. The word *indriyāṇi* refers to the ten sense organs [87] plus the mind. The objects of the sense organs are: sound, touch, form, taste and smell.

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥ ७॥

7. Desire and aversion, pleasure and pain, the body, consciousness and the upholder of *prāṇa* (*dhṛti*), these are briefly described as the field along with its modifications.

चेतना–दृक्शक्तिः पुरुषः। धृतिरिति अन्ते किल सर्वस्य–आ ब्रह्मणः क्रिमिपर्यन्तस्य प्रारब्धे निष्पन्ने वा कार्ये कामक्रोधादिषु च 'इयतैव मम पर्याप्तं किमन्येन, ईदृशश्चाहं नित्यमेव भूयासम्'–इति प्राणसंधारिणी धृतिराश्वासनात्मिका पररहस्यशासनेषु रागशब्दवाच्या जायते॥ ७॥

एवं क्षेत्रं व्याख्यातं, क्षेत्रज्ञश्च। इदानीं ज्ञानमुच्यते–

The word *cetanā* stands for *Puruṣa*, who is the power of consciousness.

Dhṛti is the power of holding the vital energy (*prāṇa*) intact in the form of assurance or hope, which makes one think, "This is sufficient for me. What would be the purpose of acquiring anything else? May I always be successful in this way". This kind of feeling, which is known as passion (*rāga*) in the esoteric texts of Śaivism, is present in all living beings from Brahmā to an insect in regard to either an act undertaken or completed or any act undertaken under desire or anger.

Thus, *kṣetra* and *kṣetrajña* have been explained. Next the Lord will go on to explain the nature of knowledge.

[86] In the *Sāṁkhya* system the word *Avyaktam* is yet another name for *Prakṛti*, which is the material cause of creation, and in which all effects exist in their unmanifested state.

[87] According to the *Sāṁkhya* system there are five organs of gaining knowledge (*jñānendriyas*) and five organs of action (*karmendriyas*). The organs of gaining knowledge are: ears, skin, eyes, tongue and nose. The organs of action are: hands, feet, mouth, anus, and sex organ.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः॥ ८॥

8. Humility, integrity, non-violence, patience, simplicity, service to the teacher, purity, stability and self-control,

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९॥

9. Indifference to the objects of the senses, absence of egoism, and the perception of the evil of birth, death, old age, sickness, and pain,

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १०॥

10. Non-attachment, absence of clinging to son, wife, home and so on, and a constant even-mindedness to all desirable and undesirable happenings,

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११॥

11. Unwavering devotion to Me through one-pointed yoga, abiding in solitary places, distaste for a crowd of people,

अध्यात्मज्ञाननिष्ठत्वं तत्त्वज्ञानार्थदर्शनम्।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा॥ १२॥

12. Being established in the knowledge of the highest reality, insight into the ultimate goal of the knowledge of reality; all this is declared to be knowledge and all that is different from it is ignorance.

अनन्ययोगेनेति—'परमात्मनो महेश्वरादन्यदपरं न किंचिदस्ति'—इत्यनन्यरूपो यो निश्चयः, स एव योगः;—तेन निश्चयेन मयि भक्तिः। अत एव सा न कदाचिद्व्यभिचरति,—व्यभिचारहेतुत्वाभिमतानां कामनानामभावात्, तासामपि वा चित्तवृत्त्यन्तररूपाणां तदेकमयत्वात्। एवं सर्वत्रानुसंधेयम् एतद्विपरीतमज्ञानम्; तथा मानित्वादीनि ॥ १२ ॥

एतेन ज्ञानेन यज्ज्ञेयं तदुच्यते—

By the word *ananyayogena* it is meant that the yogin realizes that there is nothing beyond the Lord *Parameśvara*. This type of firm conviction is called yoga, which enables one to develop unwavering devotion to God. Such devotion is unwavering either because of the absence of desire, which normally creates wavering, i.e., fluctuations of the mind. Or, (even in the presence of desire in one's mind), the devotion is not disturbed because desires, which are fluctuations of the mind, become identified with *Parameśvara*.

Thus, one should always think in this way regarding devotion. To behave in a different way would be a sign of ignorance coming out of egoism, etc.

Next, the Lord will explain what it is to be known by this knowledge.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥ १३ ॥

13. I will describe that which is to be known, and by knowing which one attains eternal life. This beginningless and highest *Brahman* is said to be neither of the nature of existence nor of the nature of non-existence.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वतः श्रुतिमल्लोके सर्वमावृत्त्य तिष्ठति॥ १४॥

14. With his hands and feet everywhere, with eyes, heads and faces on all sides, with ears reaching to all the corners of the universe, enveloping all, he dwells in the world.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च॥ १५॥

15. He has the appearance of the qualities of the senses and yet is freed from all of the senses, unattached and yet supporting all, free from the *guṇas* and yet experiencing them.

बहिरन्तश्च भूतानामचरं चरमेव च।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥ १६॥

16. He dwells outside and within all beings, he is unmoving and also moving, he is not known because he is subtle, he is far away and yet he is near.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च॥ १७॥

17. He is undivided and yet he appears to be divided in all beings. He is to be known as the sustainer of the creatures, their destroyer and their creator.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।
ज्ञानज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥ १८॥

18. He is the Light of all lights, described to be beyond darkness; he is knowledge, the object of knowledge and that which is attainable through knowledge. He is seated in the hearts of all.

'अनादिमत्परं ब्रह्म'—इत्यादिभिर्विशेषणैर्ब्रह्मस्वरूपाक्षेपानुग्राहकं सर्वप्रवादाभिहितविज्ञानापृथग्भावं कथयति। एतानि च विशेषणानि पूर्वमेव व्याख्यातानीति किं निष्फलया पुनरुक्त्या॥ १८॥

With the adjectives such as *anādimatparam*, etc., the Lord preaches non-difference among all different types of knowledge expressed in different philosophical systems. Knowledge of non-dif-

ference is instrumental in removing all doubts regarding the non-dual nature of the *Brahman*. I have already commented on these various adjectives. What would be the purpose of commenting again on the same subject?

एतत्क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते॥ १९॥

19. In this way, the field, knowledge and the object of knowledge have been briefly described; My devotee who understands this merges into My highest nature.

एतत्क्षेत्रज्ञानज्ञेयात्मकं त्रयं यो वेत्ति, स एव मद्भक्तः। स च मद्भावमेति॥ १९॥

एतल्लक्षणं कृत्वा परीक्षा क्रियते–

One who knows these three, i.e., field (*kṣetra*), knowledge (*jñāna*), and object of knowledge (*jñeya*) is my true devotee. He unavoidably merges with me.

In the following verse, the Lord will go on to examine what he has just defined in this verse.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान्॥ २०॥

20. Know both *Prakṛti* [88] and *Puruṣa* [89] to be beginningless; and know also that the modifications and *guṇas* are born of *Prakṛti*.

---

[88] According to *Sāṁkhya*, *Prakṛti* is also eternal. The characteristics of *Prakṛti* are described in the *Sāṁkhya Kārikās*, 10. The *kārikā* reads as follows: "The Manifest is 'with cause', 'not eternal', 'not pervasive', 'active', 'multiform', 'component', 'soluble', 'conjunct' and 'dependent'.—The Unmanifest (*Prakṛti*) is the reverse of this." (Translated by Ganganath Jha).

[89] *Puruṣa* is sentient but inactive and free from the influence of the *guṇas*. He possesses the power of consciousness and therefore, the presence of *Puruṣa* is necessary for the functioning of the intellect, the mind or any other modification of *Prakṛti*.

प्रकृतिरप्यनादिः—कारणान्तराभावात्। विकाराः—पटादयः ॥ २० ॥

It could be said that *Prakṛti* is also eternal, because it has nothing else as its cause. Modifications of *Prakṛti* are objects such as a pot, etc.

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते॥ २१ ॥

21. *Prakṛti* is said to be instrumental in creating the causal relation, and the *Puruṣa* is said to be the cause in regard to the experience of pleasure and pain.

प्रकृतिरिति कार्यकारणभावे हेतुः। पुरुषस्तु प्राधान्याद्भोक्ता॥ २१ ॥

Prakṛti is the cause of causal relationship [90]. *Puruṣa* [91], being dominant between the two, is the enjoyer of *Prakṛti*.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु॥ २२ ॥

22. *Puruṣa*, abiding in *Prakṛti*, enjoys the *guṇas* born of *Prakṛti*; attachment to the *guṇas* is the cause of its births in good and evil wombs.

प्रकृतिपुरुषयोः पङ्ग्वन्धवत्किलान्योन्यापेक्षा वृत्तिः ॥ २२ ॥

Prakṛti and *Puruṣa* are just like a cripple and a blind man [92], because for their functioning they depend on each other.

---

[90] As already pointed out, according to the *Sāṁkhya* system, the relationship between cause and effect is that of identity-cum-difference (*tadātmya*). In other words, the effect is unavoidably inherent in its cause. For example, oil comes from sesame seeds and not from anything else because oil inherently exists in sesame seeds. See also note 5.

[91] *Puruṣa* is the enjoyer of *Prakṛti* in the sense that *Puruṣa* mistakes transformations caused by the function of the *guṇas* to be his own transformations.

[92] The union of *Puruṣa* and *Prakṛti* is responsible for bringing creation into existence. *Prakṛti* and *Puruṣa* need each other because *Prakṛti*, which is capable of action, is unconscious while *Puruṣa*, who possesses consciousness, does not

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः॥ २३॥

23. The highest *Puruṣa* in this body is said to be the witness, the approver, the supporter, the experiencer, the great Lord and the highest Self.

अत एवास्य शास्त्रकृद्भिर्नानाकारैर्नामभिरभिधीयते रूपम्—'उपद्रष्टा'—इत्यादिभिः। अयमत्र तात्पर्यार्थः। प्रकृतिः, तद्विकारश्चतुर्दशविधः सर्गः तथा पुरुषः,—एतत्सर्वमनादि नित्यं च, ब्रह्मतत्त्वाच्छुरितत्वे सति तदनन्यत्वात्॥ २३॥

तथा चाह—

The nature of *Puruṣa* is referred to by the authors of *śāstras* under different names such as witness (*upadraṣṭā*), etc. The entire creation is nothing but *Prakṛti* and its fourteen evolutes. Next comes *Puruṣa*. Both *Prakṛti* and *Puruṣa* are beginningless and permanent. This is to say, when they merge into the *Brahman* and become identical with it, as there is nothing outside of the *Brahman*, who is the highest reality.

Therefore, the Lord said:

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते॥ २४॥

24. He who knows *Puruṣa* and *Prakṛti* together with its *guṇas*, whatever his present condition might be, such a person is not born again.

एवम्—अनेन सर्वाभेदरूपेण ब्रह्मदर्शनेन यो योगी प्रकृतिं, पुरुषं गुणांश्च तद्विकारान् जानाति। सर्वेण प्रकारेण यथातथा वर्तमानोऽपि, स मुक्त एवेत्यर्थः॥ २४॥

---

possess the power of action. Furthermore, *Puruṣa* needs *Prakṛti* for the purpose of liberation, which in this system is discriminative knowledge (*viveka khyāti*) between *Puruṣa* and the *guṇas*. On the other hand, *Prakṛti*, who is the object of enjoyment, needs *Puruṣa* who is the enjoyer. In *Sāṁkhya Kārikās* 21, we read: "For the perception of Nature by the Spirit (*Puruṣa*) and for the Isolation of the Spirit, there is union of both, — like that of the halt [cripple] and the blind; and from this union proceeds evolution." (Translated by Ganganath Jha)

The yogin who through realization of the non-dual nature of the *Brahman* knows the real nature of *Puruṣa*, *Prakṛti*, its *guṇas* and their modifications, is free regardless of the conditions in which he lives.

ध्यानेनाऽऽत्मनि पश्यन्ति केचिदात्मानमात्मना।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे॥ २५॥

25. Some perceive the Self in the self by the self through meditation; others by Sāṁkhya and Yoga and still others by the path of action.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥ २६॥

26. Yet others, ignorant of this path, worship hearing it from others, and they too cross beyond death by their devotion to the teaching they have heard.

ईदृशं च ज्ञानं प्रधानं कैश्चिदात्मतया उपास्यते। अन्यैः प्रागुक्तेन सांख्यनयेन। अपरैः कर्मणा। इतरैरपि स्वयमीदृशं ज्ञानमजानद्भिरपि श्रवण-प्रवणैर्यथाश्रुतमेवोपास्यते। तेऽपि मृत्युंसंसारं तरन्ति। येनकेनचिदुपायेन भगवत्तत्त्वमुपास्यमानमुत्तारयति। अतः सर्वथैवमासीतेत्युक्तम्॥ २६॥

Some respectfully accept this type of pre-eminent knowledge as being identical with their *ātman*. Some others respectfully accept this knowledge according to the teachings of *Sāṁkhya* and *Yoga*, as previously described. Some others accept this knowledge to be yoga of action. Yet others, who are not familiar with the nature of this knowledge, show interest and want to know about it, respectfully accept what they hear from others. This kind of people also cross the ocean of *saṁsāra*. This is because *Brahmatattva* being respectfully accepted in any way helps one cross over *saṁsāra*. Therefore, one should always be dedicated to meditation on the highest reality.

यावत्किञ्चित्सम्भवति सत्त्वं स्थावरजङ्गमम्।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥ २७॥

27. Know, O Best of Bharatas, that whatever being is born, moving or unmoving, it is through the union of the field (*kṣetra*) and the knower of the field (*kṣetrajña*).

यत्किंचित् चरमचरं च तत्सर्वं क्षेत्रज्ञातिरेकि न संभवतीति॥ २७॥

Whatever creature that exists, either movable or unmovable, cannot remain outside of *kṣetrajñaḥ*.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥ २८॥

28. He who sees the highest Lord dwelling alike in all beings and never perishing when they perish, he truly sees.

अत एव

Therefore,

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम्॥ २९॥

29. Perceiving the Lord to be equally present everywhere, he does not hurt his *ātman* by his *ātman* and then he attains the highest goal.

सर्वत्रैव समबुद्धिर्योगी आत्मानं न हिनस्ति—दुस्तरे संसारार्णवे न पातयति॥ २९॥

The yogin, who possesses a balanced mind, perceives everything as identical with his own *ātman* and therefore is not intent on hurting his own self (*ātman*). This is to say that he is not made to fall into the ocean of *saṁsāra*, which is difficult to cross.

प्रकृत्यैव हि कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ ३० ॥

30. He who sees that all actions are performed only by *Prakṛti* and that the self is not the doer, he truly sees.

यस्य हि ईदृशी स्थिरतरा बुद्धिर्भवति;—'प्रकृतिरेवेदं करोति, नाहं किंचित्' स सर्वं कुवाणोऽपि न करोति। एवमकर्तृत्वम् ॥ ३० ॥

यदि वा

The yogin who with a firm conviction thinks in the following way: "It is *Prakṛti* which acts and not me", such a yogin, even if completely engaged in activity, in reality does not act. This is what the Lord meant when he said that such a yogin is not a doer.

यदा भूतपृथग्भावमेकस्थमुनपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३१ ॥

31. When he realizes that the multiplicity of beings is resting in the One, and that from that One alone multiplicity is spreading out, then he attains the *Brahman*.

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

32. Because the supreme self is without beginning, imperishable and without *guṇas*, and although it dwells in the body, O Son of Kuntī, it neither acts nor gets stained.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३३ ॥

33. Just as the all-pervading *ākāśa* is not stained because of its subtlety, in the same way, the *ātman*, present in the body everywhere, is not stained.

विस्तीर्णत्वेन सर्वव्याप्त्या यदा भूतानां पृथक्त्वं–भिन्नताम् आत्मन्येव पश्यति, आत्मन एव चोदितां तां मन्यते। तदापि सर्वकर्तृत्वान्न लेपभाक्। यतोऽसौ परमात्मैव शरीरस्थोऽपि न लिप्यते–आकाशवत्॥ ३३॥

If a yogin, because of the vastness and all-pervasiveness of *ātman*, perceives the difference among the variety of living beings within his own self but is aware that difference is created by *ātman* alone, then such a yogin is not polluted by impurities, because an enlightened yogin possesses a power of all-doership. Like *ākāśa*, the yogin, although in the body, is not polluted because he has become identical with *Paramātman*.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत॥ ३४॥

34. Just as one sun illumines this whole world, in the same way, the Lord of the field illuminates this entire field, O Bhārata.

ननु एकः परमात्मा कथमनेकानि क्षेत्राणि व्याप्नोति?–इत्याशङ्का प्रसिद्धेन रविणा दृष्टान्तेनापाकृता। कृत्स्नं क्षेत्रं–चराचराणि क्षेत्राणीत्यर्थः॥ ३४॥

The question could be raised: How can one *Paramātman* pervade so many fields (*kṣetras*)? To dispel this doubt the Lord quotes the popular example of the sun, which although only one, shines on many different objects. The expression 'this entire field' (*kṛtsnaṁ kṣetram*) here means the bodies of all movable and unmovable beings.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥ ३५॥

35. Those who through their eye of wisdom know the distinction between the field and the knower of the field, and the means of liberation from *Prakṛti*, they attain the highest reality.

एवमध्यायेन यदुक्तं ज्ञेयं, ज्ञानं, क्षेत्रक्षेत्रज्ञयोरन्तरं, भूतप्रकृतेश्च स्वल्पात्परिणामधर्मत्वान्मोचनं, तत् ये ज्ञानलक्षणेन सर्वत्राप्रतिहतेनालौकिकेन चक्षुषा पश्यन्ति ते वासुदेवतां प्राप्य लभन्त एव परमं शिवमिति शिवम्॥ ३५॥

Thus, in this chapter the following topics have been discussed: the knowledge and the object of knowledge, the distinction between the field (*kṣetra*) and the knower of the field (*kṣetrajña*) and the way of release from the limited property of change belonging to *Prakṛti* and the elements. Those who are able to realize all of this with an extraordinary, unobstructed eye of knowledge, attain *Vāsudevatattva.* And one who attains *Vāsudevatattva* certainly attains *Parameśvara.*

अत्र संग्रहश्लोकः

पुमान्प्रकृतिरित्येष भेदः संमूढचेतसाम् ।
परिपूर्णास्तु मन्यन्ते निर्मलात्ममयं जगत्॥ १३॥

SUMMARY VERSE:

The difference between *Puruṣa* and *Prakṛti* [93] exists only for those who are confused, but those who are perfect realize the entire universe as the pure *ātman*.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते श्रीमद्भगवद्गीतार्थसंग्रहे त्रयोदशोऽध्यायः ॥ १३ ॥

---

[93] It should be remembered that according to the *Sāṁkhya* system *Puruṣa* and *Prakṛti* are different from each other and possess different natures. Furthermore, *Sāṁkhya* teaches that recognition by *Puruṣa* of his real nature, which transcends the operations of the *guṇas*, is the cause for his liberation (*apavarga*). At the time of this recognition by *Puruṣa*, complete separation between the two takes place and *Puruṣa* attains the state of aloneness (*kaivalyam*). It is in regard to this kind of liberation that Abhinavagupta wrote, "However, the liberation (*apavarga*) thought by other systems, which will be discussed later, is not real liberation, but is rather partial and incomplete." (*Īśvarapratyabhijñāvimarśinī*, p. 26)

अथ चतुर्दशोऽध्यायः

CHAPTER 14

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः॥ १॥

The Lord said:

1. I will again explain that supreme knowledge, the best of all types of knowledge, knowing which all sages have gone from this world to the highest perfection.

यदेव पूर्वोक्तं ज्ञानं, तदेव पुनः प्रकर्षेण प्रत्येकं गुणस्वरूपनिरूपणया वैतत्येन वक्ष्यामि। यज्ज्ञात्वा—इत्यनेनास्य ज्ञानस्य दृष्टप्रत्ययतां प्रसिद्धिं चाह॥ १॥

In this chapter, the knowledge already explained by the Lord will be discussed again. This time however, emphasis will be placed in delineating the nature of three *guṇas*, which will be analyzed in great detail.

With the second part of the verse beginning with, 'knowing which' the Lord indicates that this knowledge is an old experience, which was well known to the sages and *Ṛṣis* of the ancient times.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥ २॥

2. Those who have taken refuge in this knowledge have become identical with Me; they are not born even at the time of creation; nor do they tremble at the time of dissolution.

व्यथन्तीति—च्छान्दसत्वात्तिङ्प्रत्ययः। एवमन्यत्रापि सुप्तिङ्प्रत्यये वाच्यम्॥ २॥

तत्रादौ संसृतौ क्रममाह—

The verb *vyathanti* is grammatically incorrect. In classical Sanskrit this verb is used only in *ātmanepada*, but here it is used in *parasmaipada*. However, the language of the *Bhagavadgītā* is equal in authority to the Vedas, therefore it should be understood as correct. The same should be understood for any other nominal or verbal ending used incorrectly in this text.

Next the Lord will describe the sequence of creation.

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
सम्भवः सर्वभूतानां ततो भवति भारत॥ ३॥

3. I (whose nature is highest bliss) possess the great power of Freedom (*svātantryaśakti*), who is My womb, and in her I place the seed; from this the origin of all beings proceeds, O Bhārata.

हातव्ये ज्ञाते तत्कारणे च, सुकरं हि हानम्। मम—तावदव्यपदेश्यपरमानन्दरूपस्य महद्ब्रह्म—वृंहकात्मीयशक्तिरूपं ब्रह्म। आत्मीयामेव हि विमर्शशक्तिमालम्ब्याहमनादीनात्माणून् अनुग्रहार्थं संसारयामि॥ ३॥

अत एव—

When one knows the cause of that which he wants to abandon, then it is easier to give up that particular thing. [94]

The pronoun *mama* refers to the Lord, who is of the nature of the highest bliss, impossible to describe. *Mahadbrahman* is *śakti*, who is instrumental in creating the entire universe. Having taken recourse to my own *śakti* called *vimarśa*, [95] I place limited souls, who are eternal by nature, in the world for the purpose of obliging them.

---

[94] The implied question here is: Why the Lord wants to explain to Arjuna the process of creation when he wants him to abandon this world?

[95] In the *Kashmir Shaivism* system, from the perception of both the universal self and the individual self, the highest reality is *Prakaśavimarśamaya*. The *Prakāśa* aspect of the highest reality is pure light consciousness, which is the substratum of everything that exists. The *Vimarśa* aspect is the consciousness or self-awareness of that light intent on creation. These two aspects of the highest reality are

Therefore,

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता॥ ४॥

4. Whatever forms, O Son of Kuntī, are produced in any wombs, the great *svātantryaśakti* is their womb and I am the father who gives the seed.

सर्वासु योनिषु आदिकारणतया बृंहिका भगवच्छाक्तिः—सकलसंसार-वमनस्वभावा माता। पिता त्वहं—शक्तिमानव्यपदेश्यः॥ ४॥

This *śakti* of the Lord is instrumental in creation in all the wombs, because of being the original cause. Therefore, we can say that the *śakti* of the Lord is the mother of the universe, because her nature is to manifest the universe (lit., vomiting it out). I the Lord, possessor of that *śakti*, whose nature is difficult to describe, am the father of this universe.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम्॥ ५॥

5. The three *guṇas*, *sattva*, *rajas* and *tamas* born of *Prakṛti* bind down the embodied and the imperishable dweller in the body, O Mighty-armed.

देही चायमात्मतया सत्त्वरजस्तमोभिर्धर्मैरपवर्गपर्यन्ताय भोगाय निबध्येत॥ ५॥

The embodied self, who mistakes his body to be the *ātman*, is bound by the three *guṇas* for the purpose of enjoyment of worldly objects, which eventually culminates in attaining enlightenment.

---

perfectly and always united and can never under any circumstances or on any level of existence be separated. For her existence *vimarśa* is not dependent on anything outside of herself. Therefore, she possesses absolute autonomy and freedom and in this respect she is also referred to as *svātantrya*. In the process of expansion or creation *vimarśa* gives rise to other powers, i.e., *icchā*, *jñāna* and *kriyāśaktis*, which in turn give rise to creation.

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ॥ ६॥

6. Of these, *sattva*, because of its pure nature causes illumination and health; it binds, O Blameless One, by clinging to happiness and knowledge.

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥ ७॥

7. O Son of Kuntī, know *rajas* to be of the nature of passion, springing from craving and attachment. It binds the embodied beings by attachment to action.

क्रमेणैषां रूपमुच्यते। सत्त्वं–निर्मलम्। तृष्णा सङ्गस्य समुद्भवो यतः॥ ७॥

In these two verses, the Lord described the nature of each of the three *guṇas*. *Sattva* is pure by nature. *Rajas* is that from which thirst and attachment is born.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥ ८॥

8. Know that *tamas* is born of ignorance, which deludes all embodied beings; it binds them, O Bhārata, by the qualities of negligence, indolence, and sleep.

दुर्लभस्यापि चिरतरसञ्चितपुण्यशतलब्धस्यापवर्गप्राप्तावेककारणस्य मानुष्यकस्य वृथातिवाहनं–प्रमादः। तथाह्युक्तं–

'आयुषः क्षण एकोऽपि सर्वरत्नैर्न लभ्यते।
स वृथा नीयते येन स प्रमादी नराधमः॥'

इति। आलस्यं–शुभकरणीयेषु। निःशेषेण द्राणम् कुत्सिता गतिः–निद्रा॥ ८॥

A human body is very difficult to attain. Attainment of a human body is the result of hundreds of meritorious acts carried out over a long period of time. The only purpose of having a human body is for

an embodied soul to attain liberation. The word negligence (*pramāda*) refers to one who, although possessing a human body, neglects the practice that leads to liberation. It is said in the *śāstras:*

> Even with the most precious jewels one cannot buy a single moment of human life. One who misuses human life is called *pramādī*, the lowest of all human beings.

Laziness (*ālasya*) is slowness in regard to the auspicious acts that should be performed. Sleep (*nidrā*) is spending too much time on the wrong path. [96]

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत॥ ९ ॥

9. *Sattva* attaches one to happiness, *rajas* to action, O Bhārata, but *tamas*, veiling knowledge, attaches to negligence.

सञ्जयति—योजयति ॥ ९ ॥

The word *sañjayati* means 'to bring together', 'to join', 'to connect' or 'attach'.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा॥ १० ॥

10. When overpowering *rajas* and *tamas*, *sattva* increases, O Bhārata; *rajas* increases when overpowering *sattva* and *tamas* and also *tamas* increases by overpowering *sattva* and *rajas*.

रजस्तमसी अभिभूय सत्त्वं वर्धते। रजस्तु सत्त्वतमसी। तमः सत्त्वरजसी। उक्तं हि

'अन्योन्याभिभवेन गुणवृद्धिः।'

इति ॥ १० ॥

---

[96] This is to say that all those who are not involved in performing spiritual practices, which lead to the realization of the highest reality, are asleep.

Sattva increases when *rajas* and *tamas* are suppressed. *Rajas* increases when *sattva* and *tamas* are suppressed. *Tamas* increases when *sattva* and *rajas* are suppressed. It is said, "Increase in the quantity of one *guṇa* takes place when the other two are suppressed."

सर्वद्वारेषु देहेऽस्मिन्प्रकाशमुपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥ ११॥

11. When the light of knowledge shines forth in all the sense organs of the body, then it should be known that *sattva* predominates.

लोभः प्रवृत्तिरारम्भः कर्मणामशमश्च तृट्।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥ १२॥

12. When *rajas* predominates, O Best of Bharatas, greed, activity, the undertaking of actions, restlessness and craving spring up.

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥ १३॥

13. When *tamas* predominates, O Son of Kurus, darkness, inertia, negligence and delusion are born.

सर्वद्वारेषु–सर्वेन्द्रियेषु। लोभादयः क्रमेणैव रजस्युद्रिच्यमाने जायन्ते। एवमप्रकाशादयः क्रमेणैव तमोविवृद्धावाविर्भवन्ति॥ १३॥

The word *sarvadvareṣu* refers to the sense organs. When *rajas* increases, greed and its other modifications are gradually born one after another. In the same way, darkness and other modifications of *tamas* gradually increase as *tamas* increases.

यदा सत्त्वे विवृद्धे तु प्रलयं याति देहभृत्।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते॥ १४॥

14. If the embodied soul leaves this world when *sattva* predominates, then he attains the pure worlds belonging to those who know the highest.

यदा समग्रेणैव जन्मनानवरतसात्त्विकव्यापाराभ्यासात्सत्त्वं विवृद्धं भवति, तदा प्राप्तप्रलयस्य शुभलोकावाप्तिः॥ १४॥

When throughout the whole of one's life one practices *sāttvic* activities then the quality of *sattva* increases. Such a person at the time of death reaches an auspicious world. [97]

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते।
तथा प्रलीनस्तमसि मूढयोनिषु जायते॥ १५॥

15. If he leaves this world when *rajas* predominates, he is reborn among those attached to action; and if he is dissolved when *tamas* predominates, he is reborn in the wombs of the deluded.

एवं जन्माभ्यस्तराजसकर्मणः प्रयाणात् विमिश्रोपभोगाय मानुष्यावाप्तिः। तथा–तेनैव क्रमेण यदा समग्रेण जन्मना तामसमेव कर्माभ्यस्यते तदा नरकतिर्यग्वृक्षादिदेहेषूत्पद्यते। ये तु व्याचक्षते–'मरणकाल एव सत्त्वादौ विवृद्धे एतानि फलानि'– इति। ते न सम्यक्शारीरेऽनुभवे प्रविष्टाः। यतः सर्वस्यैव सर्वथान्त्ये क्षणे मोह एवोपजायते। अस्मद्व्याख्यायां च संवादीनीमानि श्लोकान्तराणि॥ १५॥

A person who has practiced *rājasic* activities throughout his life is reborn among human beings in his next life. The human body brings about a mixture of happiness and suffering. Likewise, if one practices *tāmasic* activities throughout one's life then according to the degree of *tamas*, the person attains a body found in hell, the body of an insect or the body of a tree, etc.

Other commentators explain, that if at the time of death any of the three *guṇas* increases (irrespective of the nature of the activity

[97] This point was discussed at length by Abhinavagupta in his commentary on verse 7 of chapter 8.

that one practices throughout one's life) then one attains the world dominated by that particular *guṇa*. These commentators did not accurately understand the nature of their own bodies. This is because at the time of death, only confusion (*moha*) increases in the minds of all people. The following verses will confirm the correctness of my commentary.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥ १६॥

16. They say that the fruit of meritorious action is pure and *sāttvic*; the fruit of *rājasic* is suffering while the fruit of *tāmasic* is ignorance.

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।
प्रमादमोहौ जायेते तमसोऽज्ञानमेव च॥ १७॥

17. Knowledge is born from *sattva* and greed from *rajas*; negligence and confusion, as well as ignorance, are born from *tamas*.

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ १८॥

18. Those well-grounded in *sattva* attain the highest regions, those dominated by *rajas* abide in the middle worlds, while those controlled by the lowest *guṇa* live in the worlds below.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥ १९॥

19. When the seer perceives no other agent than the *guṇas* and also knows that which transcends the *guṇas*, he merges into My being.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

20. When the embodied soul transcends these three *guṇas* that spring from the body, he is freed from birth, death, old age and suffering, and attains immortality.

अत्र केचिदसंबद्धाः श्लोकाः कल्पिताः, पुनरुक्तत्वात्ते त्याज्या एव। एतद्गुणातीतवृत्तिस्तु मोक्षायैव कल्पते ॥ २० ॥

ननु यदि अयं देही, तत्कथं गुणातीतो भवति। सर्वथैव हि कयाचिच्चित्तवृत्त्या वर्तते, सा च त्रैगुण्यादन्यतमा अवश्यं भवति?–अनेनाभिप्रायेण पृच्छति अर्जुनः

Here, several verses have been interpolated, which are not directly connected with the topic discussed. I will disregard these verses because commenting on them would be repetition of what has already been stated. Only those who have gone beyond the three *guṇas* have reached the state leading to liberation.

Now the question arises: How can an embodied soul transcend the *guṇas*? Because, an embodied soul is always engaged in thinking a particular thought, which must necessarily be of the nature of one of the three *guṇas*. Having this in mind, Arjuna asked the following questions:

अर्जुन उवाच
कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो।
किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥ २१ ॥

Arjuna said:

21. O Lord, by what marks is he characterized, who has transcended the three *guṇas*? What is his conduct like? How does he transcend the three *guṇas*?

अत्रोत्तरं–

The Lord gives the following answer:

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति॥ २२॥

The Lord said:

22. He, O Pāṇḍava, who does not hate light, activity or delusion when they arise, nor desires for them when they cease,

यद्यपि प्रकाशादिकाः सर्वेषु धर्मेषु वर्तन्ते, तथापि योगिनस्तेषु प्रकाशादिषु न रज्यन्ते, नापि द्वेषवन्तो भवन्ति। अपितु केवलपिण्डधर्मतयैते स्थिताः, न मां क्षोभयितुमलम्—इति मन्वाना गुणातीता भवन्ति॥ २२॥

अत एवाह—

Although *sattva*, *rajas* and *tamas* are present in all the states and conditions of life (and the yogin also cannot avoid them), nevertheless, the yogin is free from their influence because he doesn't feel attachment or aversion for these qualities. Such a yogin thinks, "These three *guṇas* are qualities that only belong to the body and they are not strong enough to disturb me." Knowing this, the yogin transcends all the *guṇas*.

Therefore, the Lord continued:

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽज्ञस्तिष्ठति नेङ्गते॥ २३॥

23. He who is seated as if indifferent, undisturbed by the *guṇas*, appearing as an ignorant person, but remaining established in his own self, knowing that it is only the *guṇas* that operate,

समदुःखसुखःस्वप्नः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः॥ २४॥

24. He who remains the same in pain, pleasure and in sleep; who looks upon a clod, a stone, a piece of gold as of equal worth; who remains the same amid pleasant and unpleasant experiences; who possesses firm intellect; who regards blame and praise of himself as one,

मानावमानयोस्तुल्यस्तुल्यो मित्रापरिपक्षयोः।
सर्वारम्भफलत्यागी गुणातीतः स उच्यते॥ २५॥

25. He who is the same in grace and disgrace, impartial to friends and foes, and who has given up all initiative of action, he is said to have transcended the *guṇas*.

यः अज्ञो निर्विवेकस्तिष्ठति स एव ज्ञः,–सम्यग्ज्ञानात्। तथा हि। नेङ्गते–न स्वरूपाच्च्यवते। अत्र चोपायः–शरीरेन्द्रियादिस्वभाव एष यत्प्रवर्तनम्, नतु फलं किंचिदहमभिसन्दध इति स्थिरा बुद्धिः॥ २५॥

One who appears like an ignorant person (*ajñaḥ*) but remains free from thought-constructs (*vikalpa*) is a person of knowledge because he is established in his own self. The word *neṅgate* in verse 23 means that the yogin cannot under any circumstances lose his own nature. The means (*upāya*) for attaining that state is a firm intellect. A person of firm intellect thinks in the following way, "The activity is the very nature of the body and senses, but I do not desire for the fruit of any activity."

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते॥ २६॥

26. He who serves me alone with unwavering devotion, transcending the three *guṇas*, he too becomes ready for attaining the level of the *Brahman*,

अनेन मूलभूतमुपायमुपदिशति, मां चेति। चशब्दोऽवधारणे, यो मामेव सेवते। अनेन–फलादिसाकाङ्क्षो मामङ्गत्वेना श्रयति, फलं प्रधानतया–इति निरस्तः। अत

अत एव नास्याव्यभिचारिणी मक्तिः—फलं प्रति ह्यसावास्थावानिति। यस्तु फलं किंचिदप्यनभिलष्यन् 'किमेतदलीकमनुतिष्ठसि'—इति पर्यनुयुज्यमानोऽपि, निरन्तरभगवद्भक्तिवेधविद्रुतान्तःकरणतया कण्टकितरोमवान् वेपमान-तनुर्विस्फारितनयनयुगलपरिवर्तमानसलिलसंपातः तूष्णींभावेनैवोत्तरं प्रयच्छति। स एवाव्यभिचारिण्या भगवतो महेश्वरस्याग्रशक्त्या भक्त्या पवित्रीकृतो नान्य इति ज्ञेयम्॥ २६॥

In verse 26, the Lord teaches the most elementary means (*upāya*) of yogic practice. The particle *ca* in this verse has the sense of restriction, i.e., "One who serves me alone". The purpose of this verse is to reject the common experience where people worship the Lord with a view to gain the desired fruit of their worship, which marginalizes the Lord, who is the highest reality. This is because the worship of the Lord becomes subordinate to the result of worship. Therefore, the person who attaches more importance to the result of worship cannot possess unwavering devotion to the Lord.

However, one who doesn't possess desire for the results of worship, such a person remains so even if criticized by others who ask him, "Why are you doing all of this for no reward?" A real devotee gives his answer by remaining silent, with his hair standing like thorns on his body, his body trembling, both of his eyes wide open, rolling and shedding tears because of his mind being melted in sweet devotion and his heart pierced by an unceasing devotion to the Lord.

Therefore, it is to be understood that only such a yogin is purified who possess an unwavering devotion to the Lord, devotion which is the primary power of God.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥ २७॥

27. For I am the seat of the *Brahman*, who is immortal and imperishable, the eternal *dharma* and the absolute bliss.

अहमेव हि ब्रह्मणः प्रतिष्ठा। मयि सेव्यमाने ब्रह्म भवति; अन्यथा जडरूपतया ब्रह्म उपास्यमानं मोक्षमपि सौषुप्तादविशिष्टमेव प्रापयेदिति शिवम्॥ २७॥

I alone am the seat of the *Brahman*. If a person worships Me he himself becomes the *Brahman*. Otherwise, if one's object of devotion is something different from the Lord then such an object of devotion might also grant liberation. However, that kind of liberation is not different from deep sleep.

अत्र संग्रहश्लोकः

लसद्भक्तिरसावेशहीनाहंकारविभ्रमः ।
स्थितेऽपि गुणसंमर्दे गुणातीतः समो यतिः ॥ १४ ॥

SUMMARY VERSE:

A yogin, who has become free from error caused by *ahaṁkāra*, as a result of the nectar of blooming devotion, such a yogin although living in the midst of the three *guṇas* is beyond their influence.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे चतुर्दशोऽध्यायः ॥ १४ ॥

अथ पञ्चदशोऽध्यायः

CHAPTER 15

श्रीभगवानुवाच

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम्।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित्॥ १ ॥

The Lord said:

1. The *śāstras* speak of the imperishable *aśvattha* tree as having its roots above and branches below; its leaves are the Vedic hymns, and he who knows this is a knower of the Vedas.

अनेन शास्त्रान्तरेषु यदुच्यते–'अश्वत्थः सर्वं, स एवोपासनीयः'–इत्यादि, तस्य भगवद्ब्रह्मोपासा तात्पर्यमित्युच्यते। मूलंप्रशान्तं रूपम्। तत् ऊर्ध्वं–सर्वतो हि निवृत्तस्य तदाप्तिः। छन्दांसि पर्णानीति;–यथा वृक्षस्य मानत्वफलवत्त्व-सरसतादयः पर्णैः सूच्यन्ते, एवं ब्रह्मतत्त्वस्य वेदोपलक्षितशास्त्रद्वारिका प्रतीतिरित्याख्यायते॥ १ ॥

It is stated in the *śāstras* that the *aśvattha* tree, which here metaphorically stands for the entire universe, deserves to be worshipped. The purpose of this verse is to emphasize devotion to the highest reality in the form of God. The word 'root' (*mūla*) stands for the fully pacified aspect of the highest reality. When one attains this fully pacified aspect of the highest reality, which is above everything else (*ūrdhvam*), then one is no longer attached to activity and its results.

The Vedas are said to be the leaves of this tree. Just as the type of a tree, its fruitfulness and the sweetness of its fruits are known by its leaves, in the same way the knowledge of the highest reality is expressed through the *śāstras* such as the Vedas.

अधश्चोर्ध्वं प्रसृता यस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके॥ २॥

2. Its branches extend below and above, and being nourished by the *guṇas* create the entire universe with sense objects as sprouts; below in the world of humans stretch forth the roots promoting action.

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण शितेन च्छित्त्वा॥ ३॥

3. Its real form is not perceived in the world of humans, nor its end, its beginning, or its foundation. Having cut off this *aśvattha* tree along with its deep-grown roots by the sharp sword of not-attachment,

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गतो न निवर्तंत भूयः।
तमेव चाद्यं पुरुषं प्रपद्ये-
द्यतः प्रवृत्तिः प्रसृता पुराणी॥ ४॥

4. Then, that path must be sought, after reaching which there is no coming back; I seek refuge only in that primordial *Puruṣa* from whom has come forth this ancient current of creation.

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत्॥ ५॥

5. Those who are freed from arrogance and delusion, who have overcome the evil of attachment, who are free from desires, who are permanently established in the highest self, who are free from the dualities such as pleasure and pain and are undeluded, attain that highest imperishable reality.

गुणैः–सत्त्वादिभिः। प्रवृद्धाः–देवादिस्थावरान्ततया। तस्य च शुभाशुभात्मकानि कर्माणि अधस्तनमूलानि। तं छित्त्वेति–विशेष्ये क्रियाभिधीयमाना सामर्थ्यादत्र विशेषणपदमुपादत्ते 'दण्डी प्रैष्याननुब्रूयात्'–इति विधिवत्। तेनाधोरूढानि मूलान्यस्य च्छिन्द्यादिति। तत्–पदं–प्रशान्तम्, अव्ययं पदं तदेव॥ ५॥

The expression *guṇapravṛddhā*, should be understood to mean the unfolding of the universe, beginning with the gods and ending with immovable creatures, through the operation of the three *guṇas*. The lower roots (*adhastanamūlāni*) of the *aśvattha* tree are both good and bad action produced in the world of human beings. In the sentence, "Having cut off this tree (*tam cittva*) along with its deep-grown roots", the verb 'to cut' applies to the noun '*aśvattha* tree' as well as its adjective 'deep-grown roots' (*suvirūḍhamūlam*). However, in this case the emphasis is only on the adjective. As for example, in the Vedic injunction, "a stick holder (*daṇḍī*) should issue orders to the servants" [98]. If we apply this principle to the above quoted sentence, then it is not a tree but its deep-grown roots stretching below that should be cut. That highest reality, which was previously described by the expression 'fully pacified' (*praśānta*), is now described by the word 'imperishable' (*avyayam*).

न तद्भासयते सूर्यो न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम॥ ६॥

6. The sun does not illuminate that place, or the moon, or the fire. That is my supreme abode from which those who attain it never return.

[98] In this sentence, the emphasis is not on the person but on the stick.

सूर्यादीनां तत्रानवकाशः। तेषां कालाद्यवच्छेदात्, वेद्यत्वात्, करणोपकारकत्वात्। तस्य तु दिक्कालाद्यनवच्छेदात्, वेदकत्वात्, करणप्रवर्तकत्वात्-तदतीतत्वात्॥ ६॥

In that (highest abode) there is no place for the sun, etc., because the sun, etc., are bound by time and space. They are also objects of knowledge that are used by sense organs as the objects of experience. However, the highest reality transcends the sun, etc., because it is beyond division into time and space, because it itself possesses knowledge and because it sets the sense organs into motion.

ममैवांशो जीवलोके जीवभूतः सनातनः।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति॥ ७॥

7. A fragment of My own eternal self takes on the form of an individual soul in the world of living beings; it draws to itself the senses with the mind as the sixth, which exists in *Prakṛti*.

ब्रह्मण एवायमंश इति। अज्ञानधर्मतया परिपूर्णस्यासंवेदनाश्चेतनता-निवृत्तेश्चांशत्वमुपचरितं, न पुनर्वस्तुतोंऽशवत्तोपपद्यते-

'प्रदेशोऽपि ब्रह्मणः सार्वरूप्यमनतिक्रान्तः।' (अविकल्प्यश्च)

इति हि श्रुतिः। एषैव चौपचारिकता यथावसरं योजनीयेति न विप्रतिपत्तव्यम्॥ ७॥

The individual self is part of the totality of consciousness. It is because of the inability of the individual self to experience that totality of consciousness, which is the result of the loss of all knowingness, that the *ātman* begins to consider himself limited. In reality, however, the existence of a part separate from that highest reality cannot be logically justified. As it is said in the *śāstras*, "even the smallest dot does not remain outside of the omnipresent nature of the *Brahman*." Therefore, the expression "a fragment of My own eternal self takes on the form of an individual soul in the world of living

beings" (*mama eva aṁśa jīvaloke jīvabhūta sanātanaḥ*) is used here as a linguistic device to convey a particular idea. However, one should not be mistaken on its real meaning. [99]

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात्॥ ८॥

8. When the Lord takes up a body and when He departs from it, He takes these (six sense organs) along and moves, just as the wind carries away perfumes from their abodes.

अवाप्नोति—गृह्णाति। उत्क्रामति—त्यजति। एतैः सह। यथा वायुः सर्वगतो विश्रान्तिधाम पार्थिवं प्राप्य ततो गन्धमानीय स्थानान्तरे तत्सहित एव संक्रामति, एवं जीवः पुर्यष्टकेन सह। एवं सृष्टौ संहारे चैतैः साहित्यमस्योक्त्वा स्थितावपि स्थानासनमननादिरूपायां विषयग्रहणात्मिकायां तत्सहितस्यैवास्य व्यापार इति निश्चीयते॥ ८॥

The word *avāpnoti* means taking on a physical form, while the word *utkrāmati* is the giving up of that physical form. At the time of leaving a body, the *ātman* retains the six senses together with the subtle elements. Just as the all-pervading wind, when coming into contact with the earth (the resting place of all) takes along the smell (belonging to the earth), and carries it to different places. In the same way, the *ātman* (who retains and carries along the subtle body) enters into a new body along with the *puryaṣṭaka*.[100]

---

[99] The real meaning of the above quoted statemant by Lord Kṛṣṇa, according to Abhinavagupta, is that an individual soul is always and under any circumstances part of the totality of consciousness. If taken literally, this statement could be misunderstood and taken to support the philosophy of dualism The explanation that Abhinavagupta offers is that it is only because of the limitations of language that Lord Kṛṣṇa expressed this idea in this particular way.

[100] *Puryastaka* is a technical term in Kashmir Shaivism, which stands for the subtle body. Subtle body consists of five *tanmātras*, intellect (*buddhi*), ego (*ahaṁkāra*) and mind (*manas*).

However, it is not only that the *ātman* is joined with *puryaṣṭaka* at the time of birth or death, but also while one is alive. The worldly activities such as standing, sitting, thinking or engaging in experiencing objects are carried out by *puryaṣṭaka*.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते॥ ९॥

9. He experiences the objects of the senses by using the ear, the eye, the sense of touch and taste, the nose and also the mind.

तिष्ठन्तमुत्क्रामन्तं वा भुञ्जानं वा गुणान्वितम्।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ १०॥

10. The deluded do not perceive Him when he departs or is embodied or experiences the objects through the contact with the *guṇas*, but they who have the eye of wisdom perceive Him.

मन इत्यनेनान्तःकरणमुपलक्ष्यते। अत एव शरीरस्थितियोगात्तिष्ठन्तम्। शरीरान्तरग्रहणाय उत्क्रामन्तम्। विषयान्वा भुञ्जानं मूढा न पश्यन्ति—अप्रबुद्धत्वात्। प्रबुद्धास्तु सर्वत्रैव बोधरूपमेवानुसन्दधाना जानन्त्येव, इत्यलुप्त-समाधयः—तेषां यत्नपरत्वात्॥ १०॥

The word 'mind' (*manas*) in verse 9 refers to all internal sense organs, i.e., mind (*manas*), egoism (*ahaṁkāra*) and intellect (*buddhi*). Foolish people are not capable of perceiving the *ātman*, which lives in a body or is leaving one's body to enter another body or is enjoying worldly objects. They are incapable of perceiving the *ātman* because their intellect is not subtle enough, that is to say, they are not enlightened.

On the other hand, enlightened ones possessing subtle intellects are capable of perceiving the *ātman* as being of the nature of continuous intense awareness of the highest reality in the form of consciousness. This is because they can maintain an unbroken *samādhi*, which is the result of continuous practice.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥ ११॥

11. The yogins practicing yoga perceive Him as established in the self, but the unintelligent, whose souls are not purified, though practicing, do no find Him.

अकृतात्मनां तु यत्नोऽपि न फलाय–अपरिपक्वकषायत्वात्। नहि शरदि सलिलादिसामग्रीसंमर्देऽपि धान्यबीजानि उप्यमानानि फलसंपदेऽलम्। अत एव सामग्री एव सास्य न भवति;–अन्यदेव किल मधुमाससंभृतजलधरपटली-प्रेरितमम्भः। काचिदेव च सा भूः, यस्यां शिशिरविवशीकृतायां रविकरस्पर्शेनैव कान्तिः। एवमकृतात्मनां यत्नो न सकलाङ्गपरिपूर्णत्वमायाति। एत एव प्राप्याप्युपायं पारमेश्वरदीक्षादि, ये तथाविधक्रोधमोहादिग्रन्थिसन्दर्भगर्भीकृतान्तर्दृशः, तेषूपाय एव साकल्यं न भजतीति मन्तव्यम्। यदुक्तं–

'क्रोधादौ दृश्यभावे हि दीक्षितोऽपि न मुक्तिभाक्।'

इति॥ ११॥

For those whose minds are not purified, even continuous practice will not bear fruit. This is because they do not possess all the requirements necessary for such an experience. Even apparently ideal conditions, such as the abundance of rain, etc., are not sufficient to make seeds grow in the fall, because at that time the conditions (the totality of causes) are simply not available for seeds to grow. However, the situation is quite different in the spring, and the rain that comes at that time carried by the rainy clouds creates the conditions for the seeds to grow. Rare is the soil which is made fertile by the first sunrays after it was devastated by the harsh conditions of winter. Similarly, the effort of those whose minds are not purified does not bring about the attainment of perfection.

Therefore, even those who are initiated into the *Śaiva* mysteries and possess a means for attaining enlightenment fail in their efforts as a result of anger, and confusion, etc. It should be understood that initiation, etc., alone will not lead to the perfection of those whose minds are not purified. As it is said in the *śāstras*, "Even an initiated person doesn't attain liberation if he is not free from anger, etc."

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥ १२॥

12. That light existing in the sun that illumines this whole world, and also that light existing in the moon as well as in the fire, know that light to be Me.

गामाविश्य च भूतानि धारयाम्यहमोजसा।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥ १३॥

13. And entering the earth, I support all beings by My vital energy; and becoming the moisture of the moon, I nourish all plants.

अहं वैश्वानरो भूत्वा प्राणिनां देहमास्थितः।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥ १४॥

14. Becoming the universal fire in the bodies of living beings and mingling with the *prāṇa* and *apāna*, I digest the four kinds of food.

अर्कादितेजस्त्रयरूपतया दशमाध्यायसूचितसृष्टिस्थितिसंहारप्रकटीकरणे श्रीगुरवः प्राहुः—भूतपञ्चकस्य समस्तव्यस्ततया यल्लोकधारकत्वं तद्भगवत एव माहेश्वर्यमित्येतदनेन। तथाहि। रवितेजसः प्रकाशकत्वं धारकत्वं च—तेजोधराद्वयतादात्म्यात्। तदेतदुक्तं,—'यदादित्यगतम्' इति 'गामाविश्य च' इति चार्धद्वयेन। चान्द्रं तेजः प्रकाशकं पोषकं च;—जलतेजोयोगात्। तदुक्तं,—'यच्चन्द्रमसि' इत्यनेन भागेन,

'पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः।'

इति चार्धश्लोकेन। वाह्नं तु तेजः प्रकाशनशोषणदहनस्वेदनपचनात्मकं—पृथिव्यप्तेजोवायुयोगात्। तदेतदिहोक्तं,—'यच्चाग्नौ' इत्यनेन, 'अहं वैश्वानरः'—इत्यनेन च। नभस्तु बोधावकाशरूपतया सर्वगतमेव॥ १४॥

अत एव बोध्यरूपतामुक्त्वा तद्बोध्यस्वरूपपृष्ठपतितस्वातन्त्र्यबोध-स्वभावमात्मानं परस्वभावं परमेश्वररूपं सर्वज्ञानस्वतन्त्रं सर्वकर्तारं दर्शयितुमाह—

Three forms of light (*tejas*), namely the sun, moon and fire, as indicated in chapter 10, should be understood in terms of creation, maintenance and dissolution. According to my teacher, this verse makes clear that this universe, which is supported by the five elements functioning in various ways (both individually and collectively), is the glory of the highest Lord. For example, the rays of the sun are responsible for illumination and maintenance because of the identity of the sunrays with the elements of the earth (or: because the rays of the sun are mixed with the elements of the earth). This is expressed by the first *pada* of verse 12, "That light existing in the sun", and the first *pada* of verse 13, "And entering the earth".

The light of the moon is responsible for illumination and nourishment, because lunar light is a product of moisture and light. Therefore, the Lord said, "And also that light existing in the moon" and "becoming the moisture of the moon, I nourish all plants". The light existing in the fire is characterized by illumination, dryness, burning, perspiration and digestive fire, and comes as a result of the mixture of earth, water, fire and air. This is why the Lord said, "Becoming the universal fire", and "I am the light that exists in the fire". *Ākāśa*, however, pervades all the other elements because of being of the nature of the empty space of consciousness.

Up to this point, the visible nature of the Lord has been presented and explained. Next, the highest self, whose nature is consciousness and freedom (*svātantrya*) on whom the visible form (of the Lord) is grounded, who is the highest reality in the form of *Parameśvara*, who possesses freedom in knowing everything and who is the doer of all acts, will be explained.

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृतद्वेदविदेव चाहम्॥ १५॥

15. And I am present in the hearts of all; from Me comes memory (*smṛti*), knowledge (*jñāna*) as well as concealment of the highest reality (*apohana*); I am one

who is to be known in all the *śāstras*; I indeed am the author of *Vedānta* and I too am the knower of the Vedas.

सर्वस्य वेद्यस्य यत् हृत्–समस्ताहरणस्वतन्त्रबोधस्वभावं, तत्राहमिति यो विमर्शस्तत एवापूर्वाभासनामयं ज्ञानं विश्वमहासृष्टिरूपम्। 'अयं घट एव'–इति सर्वात्मकभावखण्डनासारं विकल्पज्ञानात्मकमपोहनं पाशवसृष्टिरूपमायामय-प्रमातृचितम्। स्मरणं च संस्कारशेषतां नीतस्य संहृतस्य पुनरवभासनात्मकमिति इयता समस्तज्ञानानि संहृतानि। इति सर्वज्ञतापूर्वकं स्वातन्त्र्यरूपं कर्तृत्वमुक्तम्। सर्वैरिति–संभूय किल सर्वशास्त्राणां परमेशतत्त्वमेव निरूप्यम्। वेदवेदान्त-कर्तृत्वेन कर्मफलतत्संबन्धादिद्वारतया अशेषविश्वनिर्माणे, तदुन्मूलनेन पुनः स्वरूपप्रतिष्ठापने भगवत एव स्वातन्त्र्यमिति विश्वकर्तृत्वमुक्तम्। अन्ये तु अपोहनम्–अनेनाकृतेनेदं भवति, इति व्यतिरेकबुद्धिः। वेदान्तं करोति इत्यात्मसाद्भावेन। एवं वेदम्॥ १५॥

I am the heart (*hṛdaya* [101]) of all knowables such as a jar, etc. That heart is of the nature of consciousness of freedom (*svātantrya*), which contains within itself all objects. In that heart, *vimarśa* takes the form of *aham* [102]. And from that *vimarśa* emerges knowledge in the form of *mahāśṛṣṭi* [103], which is that which did not exist before. "This is a pot" is the type of knowledge (*jñāna*) which rejects the all-comprehensive nature of that highest knowledge. Its result is the concealment of that highest reality through the *apohana śakti* [104] of the Lord. This concealment creates limited and uncertain knowledge. This

---

[101] *Hṛdaya* is the universal heart, the very core of the consciousness underlining and permeating the entire universe.

[102] *Aham vimarśa* is the creative I-consciousness of the highest Lord.

[103] *Mahāsṛṣṭi* is transcendental or undifferentiated creation. This is the creation of everything that will later exist as the visible universe on the transcendental level. It is the creation from *Śuddhavidyā tattva* to *Anāśrita Śiva*.

[104] According to the Kashmir Shaivism system, the world is not made of matter but consciousness. The manifestion of the universe is reflection (*pratibimba*) of that what already exists within the consciousness. Appearance (*ābhāsa*) is yet another name for reflection (*pratibimba*). In the process of manifestation, various *ābhāsas*, which in reality are not different from consciousness, appear as if different from consciousness and from each other. This power of differentiation, which conceals the highest reality, is technically called *apohana śakti*.

limited knowledge is dominant in the world of human beings who are bound. Remembrance (*smṛti*) is a type of knowledge that manifests once again that which was previously folded within and therefore remains only in the form of impression. All types of knowledge could be included under these three types [105].

Thus, the omniscience of the creator comes along with his power of all-doership, which is nothing but his power of freedom (*svātantrya*). The word *sarvaiḥ* should be taken to mean that all the *śāstras* combined describe *Parameśvara* [106]. Through the creation of the Veda and *Vedānta*, and through the creation of the relationship of actions and their results, the Lord creates the universe and then again dissolves that universe by making it rest in his own nature. The Lord accomplishes all of these through his power of freedom (*svātantrya*).

Other commentators explain the word *apohana* in the following way: "if this is not accomplished then this will follow", and thus, giving to the meaning of this word the sense of dualism. He creates *Vedānta*, which is identical with his own nature and by knowing which one gains identity with *Parameśvara*. The same is with the Vedas.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते॥ १६॥

16. There are two *Puruṣas* in this world, one perishable and the other imperishable; all these existences are perishable, and the unchanging is the imperishable.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः॥ १७॥

17. But other than these two is the *Puruṣottama*, called the highest self, who as the imperishable Lord enters the three worlds and sustains them.

---

[105] These three types of knowledge are limited knowledge (*jñāna*), remembrance (*smṛti*), and the power of differentiation (*apohana śakti*).

[106] This is to say that *Parameśvara* is not made of parts. If, however, other *śāstras* would describe or teach a reality other than *Parameśvara*, that would support the philosophy of dualism.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः॥ १८॥

18. As I am beyond the perishable and am higher even than the imperishable, I am celebrated as the *Puruṣottama* in the world as well as in the Vedas.

'लोके द्वाविमौ पुरुषौ'–इति ग्रन्थेनेदमुच्यते;–लोके तावदप्रबुद्धस्वभावोऽपि सर्वं पृथिव्यादिभूतारब्धशरीरमात्मानं चेतनं क्षररूपं जानातीति लोकस्य मूढत्वात् द्वैतधीर्न निवर्तते। अहं तु सकलानुग्राही द्वैतग्रन्थिं विभिद्य सकललोकव्यापकतया वेद्य इति। क्षरमतीतः–भूतानां जडत्वात्। अक्षरमतीतः–आत्मनोऽप्रबुद्धत्वे सर्वव्यापकत्वखण्डनात्। 'पुरुषोत्तमो लोके वेदेऽपि' स उत्तमः पुरुषः,–इत्यादिभिर्वाक्यैः स एव परमात्माद्वय एवमुच्यते॥ १८॥

In this world, as long as they remain unenlightened, people (mistakenly) perceive their body made of the five elements, earth, etc., for the *ātman* and therefore attribute perishable qualities to consciousness. Therefore, the notion of duality is not and cannot be removed by the ignorance of the people.

I the Lord, who bestows grace on all of this universe, could be known by those who have cut the knots of duality as one who is pervading the entire universe. "I transcend the perishable" (*kṣaram atītaḥ*), because all beings are essentially unconscious (inert). I am beyond even the imperishable (*akṣaram atīta*), as a result of the denial of all pervasiveness of the *ātman* among those who are not enlightened. In the scriptures, *Puruṣottama*, which is nothing else but the non-dual *Paramātman*, is referred to by such statements as, "I am known as *Puruṣottama*, in the Vedas as well as in the world."

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्।
स सर्वविद्भजति मां सर्वभावेन भारत॥ १९॥

19. He who, undiluted, knows Me to be the *Puruṣottama*, is the knower of all and worships Me with all his being, O Bhārata.

एवं जानानः सर्वमयं मामेव ब्रह्मतत्त्वमुपासीनः सर्वं मन्मयत्वेन विदन् सर्वेण भावेन–मूर्तिक्रियाज्ञानात्मकेन मामेव भजते। यत्पश्यति, तद्भगवन्मूर्तितये-त्यादि। तथा च मयैव शिवशक्त्यविनाभावस्तोत्रे–

'तव च काचन न स्तुतिरम्बिके
सकलशब्दमयी किल ते तनुः।
निखिलमूर्तिषु मे भवदन्वयो
मनसिजासु बहिष्प्रसरासु च॥
इति विचिन्त्य शिवे शमिताशिवे
जगति जातमयत्नवशादिदम्।
स्तुतिजपार्चनचिन्तनवर्जिता
न खलु काचन कालकलापि मे'॥

इति॥ १९॥

Having taken recourse in Me who is the highest reality and knowing that everything is pervaded through Me, worship Me with right knowledge, right action or in images. Worship Me in this way, till you do not see in all the objects of this world the transcendent nature of God. As I have myself said in *Śiva Śakti Avinābhāva Stotra* :

> What is not your praise, O Mother of the Universe, who possesses all words for your body? Let there be your presence in all the objects of the world, in the creations of my mind as well as in the external expressions. O Mother, meditating in this way, O Pacifier of inauspiciousness, one realizes that all that exists in this universe comes without any effort on your part. (Therefore), there is no moment in time in which I am not engaged in remembering you, repeating your names, worshipping you or meditating on you.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत॥ २०॥

20. Thus has this most secret knowledge been taught by Me, O Blameless One; having realized this knowledge a man becomes wise and accomplishes everything that is to be accomplished, O Bhārata.

गुह्यतमं—सर्वाद्वयप्रतिपादकत्वात्। एतदेव बुद्ध्वा बुद्धिमत्त्वं, नतु व्यवहारबुद्ध्या। एतेन च ज्ञातेनैव कृतकृत्यता, नतु कृतेनापि शत्रुविजयार्थाहरण-स्त्र्युपभोगादिना। चकारोऽद्भुतद्योतकः। कृतेन हि कृतकृत्यता दृष्टा, एतेन तु ज्ञातेनैवेति चित्रम्। इतिशब्देन शास्त्रस्य समाप्तिः सूचिता,—वक्तव्यस्य परिपूर्णतया समाप्तत्वात्। तथाहि। षोडशाध्यायेन शिष्यस्यार्जुनस्य केवलं योग्यता प्रतिपाद्यते। नतूपदिश्यते किंचित्। 'दैवी ह्येवंविधा संपत्, आसुरी चाविद्यामय्येतादृशी संपत्। त्वं च विद्यामयीं दैवीं संपदंमभिप्राप्तः'—इत्येतावति हि तात्पर्यम्। यद्वक्ष्यति 'मा शुचः संपदं दैवीम्'—इति। अत एव पूर्वं विद्याविद्यासंघट्टनिरूपणावसरे देवासुरसंग्रामच्छलेन विद्याविद्ययोः संघर्ष इति सूचितम्। एवं च शिष्यस्वरूपे प्राधान्येन निरूप्यमाणे, प्रसङ्गतोऽन्यदप्युक्तम्। इत्यध्यायद्वयं भविष्यति। उपदेशस्त्वित एव परिसमाप्तः। सर्वभावेन हि परमेश्वरभजनमावेशरूपं प्राप्यम्। तदर्थं चात्यत्सर्वमित्युक्तं प्राक्। सर्वमाहेश्वरस्वरूपावेश एव हि परमं शिवमिति शिवम्॥ २०॥

The word *guhyatama* means the highest secret. The knowledge expounded by the Lord is the highest secret because it teaches the non-dualism of all. One who knows this highest secret is called wise. This wisdom, however, cannot be attained by an intellect engaged in ordinary worldly activities, but only by the knowledge as propounded by the Lord. Realization of this knowledge brings about the accomplishment of everything that is to be accomplished (*kṛtakṛtya*). This complete accomplishment is not realized by worldly activities such as defeating enemies, gaining wealth and enjoying women.

The particle *ca* in this verse expresses wonder or surprise. The wonderment in this regard is that the realization of complete fulfillment comes through knowledge and not through action.

By the particle *iti*, the end of *śāstric* instruction is indicated. This is to say that the teaching intended to be taught is completed. Therefore in chapter 16 nothing new is taught, only Arjuna's eligibility to receive instruction was propounded. In the next chapter, the Lord will explain that those who possess a divine nature possess divine qualities and those who possess a demonic nature, which is of the nature of ignorance, possess similar kinds of qualities. The purport of the chapter is to point out that Arjuna possesses divine nature. This is the reason why the Lord will say to Arjuna, "Don't grieve, you possess divine nature."

However, in the introduction it was stated that there was conflict between knowledge and ignorance in the disguise of gods and demons. Although the intention was to describe the nature of a student, the Lord will add some additional explanations. As a result, two more chapters will be added. However, the instruction ends at this point. All that is to be attained is unification with God. The process of achievement of this goal has already been explained. The highest good is the unification with *Parameśvara*, who is the highest reality.

अत्र संग्रहश्लोकः

हत्वा द्वैतमहामोहं कृत्वा ब्रह्ममयीं चितिम्।
लौकिके व्यवहारेऽपि मुनिर्नित्यं समाविशेत्॥ १५॥

SUMMARY VERSE:

The sage who has transcended the great delusion caused by the notion of duality and who has realized his consciousness as being pervaded by the *Brahman*, that wise man even while performing worldly activities should permanently remain absorbed in the highest reality.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते श्रीमद्भगवद्गीतार्थसंग्रहे पञ्चदशोऽध्यायः॥ १५॥

अथ षोडशोऽध्यायः
CHAPTER 16

एतद्बुद्ध्वेत्युक्तम्। बोधश्च नाम, श्रुतिमयज्ञानानन्तरं 'इदमित्थम्'—इत्येवंभूतयुक्तिचिन्ताभावनामयज्ञानोदयेन विचारविमर्शपरामर्शादिरूपेण विजातीयन्यक्कारविरहिततद्भावनामयस्वभ्यस्ताकारविज्ञानलाभे सति, भवति। यद्वक्ष्यते—

'विमृश्यैवमशेषेण यथेच्छसि तथा कुरु'॥ (१८ अ.। ६३ श्लो.)

इति। तत्र श्रुतिमये ज्ञाने गुरुशास्त्रे एव प्राधान्येन प्रभवतः। युक्तिचिन्ताभावनामये तु विमर्शक्षमता असाधारणा शिष्यगुणसंपत् प्रधानभूता। अतोऽर्जुनस्यास्त्येवासौ। इत्यभिप्रायेण वक्ष्यमाणं 'विमृश्यैवम्'—इति वाक्यं सविषयं कर्तुं परिकरबन्ध-योजनाभिप्रायेणाह भगवान्गुरुः—

It was stated in the last verse of the previous chapter, "Having realized this knowledge a man becomes wise and accomplishes everything that is to be accomplished." The question that arises here is: What is the nature of this knowledge that the wise man becomes aware of, and how is it realized? The realization of this knowledge takes place after one is first instructed into the scriptural knowledge. Then (as a result of this instruction), one realizes the nature of reality through right reasoning (*vicāra*), reflection (*vimarśa*) and meditation (*parāmarśa*). Finally, one attains right knowledge (*vijñāna*), which is the result of continuous meditation on the highest reality and which is free from all other (wrong) teachings (*vijātīya*) as well as disrespect for these other teachings [107]. As it will be said in chapter 18, verse 63.

"Having thoroughly analyzed this, do as you please."

---

[107] The knowledge (*bodha*) received through the *śāstric* teaching, reasoning, etc., is right knowledge (*vijñāna*). However, the feeling that one possesses right knowledge could create dislike or even hatred for other teachings (*vijātīya nyakkāra*). This is also to be avoided.

Therefore, the *śāstras* and a competent teacher play a dominant role in attaining a scriptural type of knowledge (*śrutimaya* [108]). In regard to reasoning, contemplation, and meditation, the primary importance lies in the capability of the student to have the ability of reflection as well as the overall capabilities of a student. The Lord recognized these qualities (to be) in Arjuna. Therefore, in order to make his statement, "Having thoroughly analyzed, do as you please" purposeful, as well as to make Arjuna roll up his sleeves and fight,

श्रीभगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥ १॥

The Lord said:

1. Fearlessness, purity of the internal sense organs, determination in the practice of yoga, knowledge, charity, control of the sense organs, sacrifice, study of the scriptures, austerity and simplicity,

अहिंसा सत्यमक्रोधस्त्यागऽसक्तिरपैशुनम्।
दया भूतेष्वलौल्यं च मार्दवं ह्रीरचापलम्॥ २॥

2. Non-violence, truthfulness, freedom from anger, renunciation, tranquility, aversion to fault-finding, compassion to living beings, freedom from lust, gentleness, modesty and thoughtfulness,

तेजः क्षमा धृतिस्तुष्टिरद्रोहो नातिमानिता।
भवन्ति सम्पदं दैवीमभिजातस्य भारत॥ ३॥

3. Vigor, forgiveness, fortitude, satisfaction, absence of hatred and excessive pride; these, O Bhārata, are the qualities of he who is born with a divine nature.

---

[108] Abhinavagupta explains the role of a spiritual teacher and *śāstras* in the following way: "The function of the teacher is to explain the *āgamas*, and the function of the *āgamas* is to give rise to the right thought (*vikalpa*), which is the result of the generation of the series of homogeneous thoughts free from doubt." (*Tantra Sāra*, chapter 4, p. 22)

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥ ४॥

4. Hypocrisy, arrogance, excessive pride, anger, as also harshness and ignorance; these, O Pārtha, are the qualities of him who is born with a demonic nature.

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव॥ ५॥

5. The divine qualities are considered conducive to liberation and the demonic to bondage. Do not grieve, O Pāṇḍava, for you are born with divine qualities.

आसुरभागसंनिविष्टा तामसी किलाविद्या। सा प्रवृद्धया दिव्यांशग्राहिण्या विद्यया बाध्यते, इति वस्तुस्वभाव एषः। त्वं च विद्यात्मानं दिव्यमंशं सात्त्विकमभिप्रपन्नः। तस्मादान्तरीं मोहलक्षणामविद्यां विहाय वाह्याविद्यात्मशत्रु-हननलक्षणं शास्त्रीयव्यापारम् अनुतिष्ठ—इत्यध्यायारम्भः। तथाहि। दिव्यांशस्येमानि चिह्नानि तानि स्फुटमेवाभिलक्ष्यन्ते दमः—इन्द्रियजयः। चापलं—पूर्वापरमविमृश्य यत्करणं, तदभावोऽचापलम्। तेजः—आत्मन्युत्साहग्रहणेन मितत्वापाकरणम्। दैवी संपदेषा। सा च तव विमोक्षाय;—कामनापरिहारात्। अतस्त्वं शोकं मा प्रापः। यथा—'भ्रात्रादीन् हत्वा सुखं कथमश्नुवीय'—इति। शिष्टं स्पष्टम्॥ ५॥

Undoubtedly, ignorance is made of demonic particles or elements and is of the nature of *tamas*. Ignorance is best controlled by increase of knowledge, which is made of divine particles. This is the nature of reality. You, Arjuna, have attained these *sāttvic*, divine particles of which knowledge is made. Therefore, having discarded the ignorance present within you, which is nothing but delusion, carry out the injunction of the *śāstras*. This will prove fatal for your enemies, who are the products of external ignorance. This is how the Lord opens this chapter.

The characteristic marks of divine particles are clearly expressed with words such as: *dama*, which is control of the senses; non-fickleness (*acāpalam*), that is to say absence of fickleness (*cāpalam*), which

is defined as an impulse to go into action without thinking of the possible results of that action; vigor (*tejas*) is rejecting limitations by getting excited about something. These divine particles are for the purpose of your liberation because they are instrumental in eradicating desire.

Therefore, do not be overwhelmed with sorrow and do not think, "How will I attain happiness if I kill my relatives, etc.?" The rest (of these five verses) is clear and does not require further commentary.

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च।
दैवो विस्तरतः प्रोक्त आसुरं पार्थ मे शृणु॥ ६॥

6. There are two types of beings existing in the world, the divine and the demonic. The divine have been described in detail. Hear from Me, O Pārtha, about the demonic.

एषा दैवी संपदुक्ता 'अभयमित्यादिना'। आसुरीमाह

So far divine qualities such as fearlessness (*abhayam*) etc., have been described in detail. Next, the Lord will describe the characteristics of demonic nature.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते॥ ७॥

7. The demonic do not know from where this universe emerges or into what it will dissolve. Neither cleanliness, nor right conduct, nor truth is to be found in them.

प्रवृत्तिः—कुत इदमुत्पन्नमिति। निवृत्तिः—क प्रलीयते इति॥ ७॥

The word *pravṛtti* here means the beginning of creation and the word *nirvṛtti* means the end of creation. Therefore, those who possess demonic nature do not know from where this universe emerged and into what it will dissolve.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।
अपरस्परसम्भूतमकिंचित्कमहेतुकम् ॥ ८ ॥

8. They say that the world is without truth, without basis, without the Lord, that it is born from mutual union, that it does not exist beyond sensory perception and that it is without cause.

न किंचित् दृष्टादन्यत् कार्यं विद्यते यत्रेति—अकिंचित्कम् ॥ ८ ॥

The word *akiñcitkam* indicates that there is nothing beyond that which can be directly perceived, i.e., nothing beyond sensory perception.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽशुभाः ॥ ९ ॥

9. Holding to this view, these lost souls of little intelligence, of fierce deeds and impurity, come forth for the destruction of the world.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः।
असद्ग्रहाश्रिताः क्रूराः प्रचरन्त्यशुचिव्रताः ॥ १० ॥

10. Hypocrites, full of greed and arrogance, giving themselves up to insatiable desires, these cruel people of impure resolve, holding wrong views, move uselessly in this world.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

11. Obsessed with extreme anxiety, which can only end at the time of dissolution, looking upon the fulfillment of desires as their highest aim, convinced that this is all;

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः।
ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्॥ १२॥

12. Bound by hundreds of hopes, overwhelmed by desire and anger, they seek to accumulate wealth by unjust means for the fulfillment of their desires.

चिन्ता तेषां प्रलयान्ता—अविरतं संसृतिप्रलयाव्युपरमात्। एतावदिति—कामोपभोग एव परं कृत्यं, तन्नाशाच्च परं क्रोधः। अत एवाह 'कामक्रोधपरायणाः'—इति॥ १२॥

The worries of those who possess demonic nature do not stop till the end of the universe, i.e., the dissolution of the universe. This is because they have not stopped the continuous circle of births and deaths. They have made the enjoyment of pleasures their highest goal, and when they are not capable of fulfilling their desires extreme anger arises in them. Therefore, it is said that they are overwhelmed by desire and anger.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।
इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥ १३॥

13. Today I have attained this, I will also fulfill this desire, this is mine and this wealth will also soon be mine;

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी॥ १४॥

14. I have killed this foe of mine, and others also I will kill. I am the Lord, I am the enjoyer; I am perfect, mighty and happy;

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः॥ १५॥

15. Who is there equal to me? I am wealthy and of noble birth, I will sacrifice, give gifts and rejoice; they think in this way deluded by ignorance.

अनेकचित्ता विभ्रान्ता मोहस्यैव वशं गताः।
प्रसक्ताः कामभोगेषु पतन्ति निरयेऽशुचौ॥ १६॥

16. Overwhelmed by many thoughts, under the sway of delusion and attached to the fulfillment of desires, they fall into an impure hell.

अनेकचित्ता इति—निश्चयाभावात्। अशुचौ निरये—अवीच्यादौ, जन्म-मरणसन्ताने च॥ १६॥

They are overwhelmed by many thoughts because they have an indecisive intellect. Therefore, they fall in a horrible hell, such as *avīcī*, and are incapable of stopping the cycle of births and deaths.

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः।
यजन्ते नामयज्ञैस्ते दम्भेनाविधपूर्वकम्॥ १७॥

17. Self-centered, stubborn, filled with the pride and arrogance of wealth, they perform sacrifices for the purpose of gaining name with ostentation and without regard to rules.

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥ १८॥

18. Given over to egoism, power and arrogance and also to desire and anger, these malicious people despise me who dwells in their bodies as well as in the bodies of others.

यज्ञैर्यजन्ते नाम—निष्फलमित्यर्थः। क्रोधेन हि सर्वं नश्यतीत्यर्थः। यद्वा। नामयज्ञैः—संज्ञामात्रेणैव ये यज्ञास्तैः। अथवा। नामार्थं—प्रसिद्ध्यर्थं ये यज्ञाः; येन 'यज्ञयाज्ययम्'—इति व्यपदेशो जायते। ते दम्भपूर्वका एव, नतु फलन्ति।

क्रोधादिरूषितत्वादेव लोकान्द्विषन्तो मामेव द्विषन्ति। अहं वासुदेवो हि सर्वावास:॥ १८॥

The expression, 'they perform sacrifice' (*yajñair yajante nāma*) could be interpreted in the following way: Although people of demonic nature perform sacrifices, their sacrifices do not bear any fruit because their anger destroys all of their merit.

Or, the same expression could be interpreted to mean that they perform sacrifice in name only or for the sake of gaining name, i.e., fame for themselves. (And) as a result of such sacrifice they gain reputation as "those who perform sacrifices". These kinds of sacrifices are burdened with hypocrisy and therefore bear no fruits.

These people of demonic nature, as a result of anger, show enmity towards other people and therefore, to me as well. They show enmity towards me, because I, Vāsudeva, am present in all living beings.

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।
क्षिपाम्यजस्रमशुभास्वासुरीष्वेव योनिषु॥ १९॥

19. These cruel haters, lowest of men, I throw constantly only into impure demonic wombs in the cycle of births and deaths.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम्॥ २०॥

20. Thrown into demonic wombs, deluded birth after birth, not finding Me, O Kaunteya, they sink into even lower depths.

आत्मनि च द्वेषवन्तः आत्मनो ह्यहितं निरयपातहेतुमाचरन्ति। तांश्चाहं आसुरीष्वेव योनिषु क्षिपामि॥ २०॥

Showing enmity to the *ātman* is the worst enemy of these people. This kind of behavior is the cause of their fall into hell. Therefore, I give them low birth in the next life.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ २१॥

21. Threefold is the gate of this hell leading to the ruin of the soul: desire, anger and greed. Therefore, these three should be abandoned.

यतः कामादिकं त्रयं नरकस्यैव द्वारम्, तस्मादेतत्त्यजेत्॥ २१॥

You should give up desire, anger, and greed because these are the open door to hell.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम्॥ २२॥

22. The man who is liberated from these three gates leading to darkness, O Son of Kuntī, does what is best for his soul and then reaches the highest state.

न चैतत् पुरुषवचनमित्यनादरणीयम्, अपितु अनादि शास्त्रमत्र प्रमाणम्-इत्युच्यते

Do not think that this teaching is merely human and therefore it could be disregarded. The authority of this teaching is based on the *śāstras* of ancient times.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥ २३॥

23. But he who discards *śāstric* injunctions and acts as his desires prompt him, he does not attain either perfection or happiness or the highest goal.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥ २४॥

24. Therefore, the scriptures should be your authority in determining right and wrong action. Knowing the scriptural injunction, you should act in this world.

शास्त्रविधिं त्यजतः स्वमनीषयैव कार्याकार्यविचारं कुर्वतः प्रत्युत नरकपातः। तस्मादात्मबुद्ध्या कार्याकार्यव्यवस्थां मा कार्षीरिति तात्पर्यम्॥ २४॥

Those people, who disregard the *śāstric* injunctions and follow their own minds in deciding what is right and what is wrong action, undoubtedly fall into hell.

Therefore, do not use your own mind to decide whether you will fight with your enemies or not.

अत्र संग्रहश्लोकः

अबोधे स्वात्मबुद्ध्यैव कार्यं नैव विचारयेत्।
किन्तु शास्त्रोक्तविधिना शास्त्रं बोधविवर्धनम्॥ १६॥

शास्त्रोक्तविधिना

SUMMARY VERSE:

At the time of indecision one should not use one's own mind to decide the course of action, but rather should rely on the *śāstras* whose purpose is to increase knowledge.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे षोडशोऽध्यायः॥ १६॥

अथ सप्तदशोऽध्यायः
CHAPTER 17

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य वर्तन्ते श्रद्धयान्विताः।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥ १॥

Arjuna said:

1. Those, who neglecting the injunction of the *śāstras*, act on their own accord but are still full of faith, what is their condition, O Kṛṣṇa? Is it one of *sattva*, *rajas* or *tamas*?

शास्त्रविधिमनालम्ब्य ये व्यवहारमाचरन्ति, तेषां का गतिरिति प्रश्नः॥ १॥

तदत्रोत्तरं श्रद्धानुसारेण दीयते श्रीभगवता—

Arjuna wants to know what is the position of those who do not follow the *śāstric* injunctions but act on their own accord.

The answer that the Lord gives is according to faith (*śraddhā*).

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु॥ २॥

The Lord said:

2. The faith of the embodied beings is of three kinds, born of their nature; it is *sāttvic*, *rājasic* or *tāmasic*. Hear now about it.

तत्र चायमाशयः, शास्त्रं नाम किल पक्षपातारूषितबुद्धिपूर्वकत्वविहीनम्, तथा परामर्शदार्ढ्यरूपं बोधस्वातन्त्र्यादेव दृढपरामृष्टतया फलादिस्वभावम्,

शुद्धविमर्शनिःष्यन्दवाक्तत्त्वपरमार्थपरब्रह्मस्वभावम्, स्वतन्त्रप्रसरतया आन्तराद्बोध-स्वभावाद्बहिः प्रसरपर्यन्तम्, सुसूक्ष्मप्रणवादिरूपात् व्यवहारप्रसिद्धप्रवादपरम्परा-पर्यन्तम्। यदाह-

'तद्विदां च स्मृतिशीले।'

इति। तच्च स्वत एव हिताहितोपदेशाय कार्याकार्यविवेचकम्। यस्य स्वभावत एव सत्त्वातिरेकसुकुमारं हृदयं, तेनाचरितं शास्त्रितमेव। अन्यस्तु रजस्तमः कलुषीकृतः शास्त्रोक्तमप्याचरन्नाचरति-शास्त्रार्थस्य कात्स्र्न्येनाननुष्ठानात्। शास्त्रं हि सत्त्ववतामेव फलवदिति शास्त्रमेवाह-

'यस्य हस्तौ च पादौ च मनश्चैव सुसंयतम्।
विद्या तपश्च शीलं च स तीर्थफलमश्नुते॥'

इति, नान्योऽसंयतत्वात्। तस्माच्छास्त्रार्थः परित्यक्तकामक्रोध मोहेषु सफल इति तात्पर्यमस्याध्यायस्य, तदेवैतत्प्रतायते स्पष्टार्थत्वाच्च न विव्रियते। किन्तु केवलं पाठविप्रतिपत्तिनिवारणायैव लिख्यते॥ २॥

The *śāstras* are, indeed, devoid of bias towards any particular viewpoint, and are free from mean intentions. The *śāstras* as such are well thought out, i.e., are products of mature thinking, and bring about results through reflection on the desired object of knowledge. This takes place (spontaneously) as a result of inherent freedom of consciousness. That knowledge which is embodied in the *śāstras*' is the knowledge of the highest reality, which is of the nature of *parā vāk* [109] and is the essence of pure *vímarśa*. Because of her unrestrained expansion, the highest reality in the form of *parā vāk* manifests herself from within, beginning with her subtlest aspect, i.e., *AUM*, into the outside world, assuming the form of gross speech, such as various popular teachings. As it is said:

---

[109] *Parā vāk* is the supreme word and the very essence of the highest reality. She is the throbbing movement of the highest reality, which brings into existence the entire universe. On her descending path *parā vāk*, becomes self-limited. However, she remains equally present on the highest level as well as on all the other levels of visible and invisible creation. *Parā vāk* manifests the universe through gradual unfoldment of consciousness, which from one perspective appears as four levels of speech. These four levels of speech correspond to human consciousness and language. *Vaikhari*, which is the fourth level of speech, is the language of human beings, which consists of letters, words, and sentences.

> The whole Veda is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (Veda further), also the customs of holy men, and (finally) self-satisfaction. [110]

It is the very nature of the *śāstras* to discriminate between good and bad actions, and therefore the *śāstras* are capable of providing instruction, which is conducive either to one's prosperity or destruction.

However, one who possesses a soft heart because of the abundance of *sattva*, such a person spontaneously acts in accordance with the *śāstric* injunctions. Others, on the other hand, are not capable of following the *śāstric* injunctions on account of impurities created by *rajas* and *tamas*, even if intent on following them. This is to say, that they are not capable of following them through in their entirety. Only those who possess *sāttvic* nature can successfully follow the *śāstric* injunctions. As it is said in the *śāstras* :

> Only he whose hands, feet and mind are fully controlled, who possess right knowledge, right conduct and merit accumulated through performance of austerities, is fit to attain the fruit of visiting holy places.

It is said that others are not fit because they lack self-control. The purport of this chapter is to point out that the *śāstras* can be efficient only if and when one is rid of desire, anger and confusion. This explanation should be sufficient for the understanding of this chapter. However, I continue to write in order to avoid inconsistencies in the reading of the *Gītā*'s text.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

3. The faith of every individual, O Bhārata, is in accordance with his own nature (*sattvānurūpā*). Man is made of faith: what his faith is, that, surely, he is.

---

[110] This is a quote from *Manusmṛti*, II. 6 (Translated by G. Buhler).

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः।
भूतप्रेतपिशाचांश्च यजन्ते तामसा जनाः॥ ४॥

4. *Sāttvic* men worship the gods, the *rājasic* worship the *yakṣas* and *rakṣasas*, the *tāmasic* worship ancestral spirits, *piśācas* and ghosts.

अशास्त्रविहितं घोरं तपस्तप्यन्ति ये जनाः।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः॥ ५॥

5. Those men, hypocrites and egoists, impelled by the force of desire and passion, who undergo harsh austerities which are not enjoined by the *śāstras*;

कर्षयन्तः शरीरस्थं भूतग्राममचेतनम्।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान्॥ ६॥

6. These people lacking in discrimination impede the function of the group of elements making up their body and also hurt me dwelling in their body. Know these men to possess a demonic nature.

सत्त्वानुरूपा—इत्यत्र सत्त्वशब्दः स्वभावपर्यायः। अयं पुरुषः—आत्मा श्रद्धया अन्यव्यापारोपरिवर्तिन्या अवश्यं संबद्धः। स च तन्मय एव बोद्धव्यः। अचेतनम्—अविवेकित्वात्। मां च कर्षयन्तः—शास्त्रार्थाननुष्ठानात्। अत एव ते स्वबुद्धिविरचितां तपश्चर्यां कुर्वाणाः, प्रत्युत तामसाः॥ ६॥

आहारोऽपि सत्त्वादिभेदात् त्रिधा श्रद्धावत्। तथा यज्ञतपोदानानि,—तदुच्यते—

The word *sattva* in the compound *sattvānurūpā* is a synonym of one's own nature (*svabhāva*). The word *Puruṣa* stands for the individual soul (*jīvātman*). *Jīvātman* is unavoidably related to faith, which is present in all activities. Therefore, it should be understood that *Puruṣa* is pervaded by faith. The word *acetasaḥ* in verse 6 means lack of discrimination. Therefore, a person is called *acetasaḥ* because of his lack of discrimination. He hurts me because his actions are in contradiction with *śāstric* injunctions. These kind of people perform austerities which are the product of their imagination and therefore are dominated by *tamas*.

Food could also be divided into three groups according to the three qualities, i.e., *sattva*, *rajas* or *tamas*. The same is with sacrifices, austerities and charity.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु॥ ७॥

7. But also the food, which is dear to all, is of three kinds. So are the sacrifices, austerities and charity. Hear now the distinction among these.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥ ८॥

8. The food which promotes longevity, vitality, strength, health, joy and cheerfulness, which is tasty, smooth, substantial and appetizing, appeals to people of *sāttvic* nature.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥ ९॥

9. The food that is bitter, sour, salty, excessively hot, pungent, dry and burning, causing pain, grief and diseases, is desired by the people of *rājasic* nature.

यातयामं गतरसं पूति पर्युषितं च यत्।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥ १०॥

10. That food which is stale, tasteless, smelling, rotten, rejected and impure, causing suffering, grief and sickness, appeals to *tāmasic* people.

यातयाममिति—याता यामा यस्य॥ १०॥

The stale food (*yātayāma*) is the food whose time has expired.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमित्येव मनः समाधाय स सात्त्विकः॥ ११॥

11. The sacrifice which is offered observing the *śāstric* injunctions by those who do not desire reward and firmly believe that it is their duty to offer sacrifice, is *sāttvic.*

मनः समाधाय—निश्चयेनानुसन्धाय॥ ११॥

The expression 'firmly believe' (*manas samādhāya*) refers to a fully pacified mind, which is the result of firm conviction.

अभिसन्धाय तु फलं दम्भार्थमपि चैव यतः।
इज्यते विद्धि तं यज्ञं राजसं चलमध्रुवम्॥ १२॥

12. But know that sacrifice offered in expectation of reward or for the sake of display to be *rājasic*, unsteady and uncertain.

दम्भार्थमपीति। दम्भो—लोको मामेवंविधं जानीयादिति॥ १२॥

Hypocrisy (*dambha*) is a desire by a person to be known by others in a way that he is really not.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥ १३॥

13. That sacrifice which is contrary to *śāstric* injunctions, in which food is not distributed, no *mantras* are chanted and wealth is not given to the priest, and which is empty of faith, they regard as *tāmasic*.

विधिहीनमिति—शास्त्रोक्तक्रियाहीनम्। तदेवासृष्टान्नादिभिर्विशेषणैर्वितन्यते॥ १३॥

The compound word *viddhihīnam* refers to a *tāmasic* sacrifice, which is not performed in accordance with the *śāstric* injunctions.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥ १४॥

14. Worship of the gods, of the *brāhmaṇas*, of the preceptors and learned ones, cleanliness, simplicity, chastity and non-violence; this is said to be the austerity of the body.

आर्जवम्—ऋजुता। (अगोप्यविषया धृष्टता) ॥ १४ ॥

The word *ārjavam* means sincerity, straightness or simplicity.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥ १५॥

15. Speech that does not offend, which is truthful, pleasant and beneficial, and regular study of the Vedas; this is said to be the austerity of speech.

सत्यमिति। अस्यैव स्वरूपनिरूपणं प्रियहितम्—इत्यनेन क्रियते। प्रियं च तत्काले, हितं च कालान्तरे। ईदृशं वाक्यं सत्यमित्युच्यते, नतु यथावृत्तकथनमात्रम्॥ १५॥

The word truthful (*satya*) is best explained by the word *priyahita*. Truthful speech is that speech which is sweet or dear (*priya*) at the moment when it is said, and which is beneficial (*hita*) at the later time. This kind of statement is called truth (*satya*) and not necessarily the statement that describes matters as they develop.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥ १६॥

16. Peace of mind, gentleness, silence, self-control, purity of heart; this is called austerity of mind.

भावः—आशयः, तस्य सम्यक् शुद्धिः भावसंशुद्धिः ॥ १६ ॥

The word *bhāva* means the intention present in people's hearts. Therefore, the expression, *bhāva śuddhi* refers to one whose heart is pure.

श्रद्धया परयोपेतं तपस्तत्त्रिविधं नरैः।
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते॥ १७॥

17. This threefold austerity performed with utmost faith by integrated men free from desire for the fruits of action, they regard as *sāttvic*.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥ १८॥

18. The austerity performed for the sake of show in order to gain respect, honor and reverence is said to be *rājasic*, unsteady and uncertain.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम्॥ १९॥

19. The austerity performed with wrong understanding, with self-torture or with the aim of destroying others, is said to be *tāmasic*.

त्रिविधेऽपि तपसि श्रद्धा। सात्त्विकस्य हि तन्मयी एव श्रद्धा। राजसस्य तु रजसि—दम्भादावेव श्रद्धा। तमोनिष्ठस्य पुनः परोत्सादनादावेव श्रद्धा। इति त्रिविधमपि तपः स्रद्धयोपेतं मुनिराह॥ १९॥

Faith (*śraddhā*) is also present in these three-fold austerities (*tapas*). Austerities dominated by *sattva* are pervaded by *sāttvic* faith. Austerities dominated by *rajas* possess *rājasic* faith, as for example hypocrisy. Austerities dominated by *tamas* possess *tāmasic* faith, as for example destruction of one's enemies. As we can see in the last three verses, sage Vyāsa wanted to point out that the three-fold austerities (*tapas*) are always accompanied by three-fold faith.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥ २०॥

20. The charity which is done with the thought, "It is my duty to give", which is given to one from whom no favor is expected, which is given in the proper place and time to a worthy person, that gift is held to be *sāttvic*.

दातव्यमिति–दद्यातिति नियोगमात्रं पालनीयमिति॥ २०॥

One who sees charity (*dāna*) as his duty should give charity by following the *śāstric* injunctions, as described in this verse.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्टं तद्राजसमिति स्मृतम्॥ २१॥

21. But that charity which is given with the hope of gaining something in return, or given with a particular aim in mind, or given grudgingly, is held to be *rājasic*.

दोषाभिसन्धानाय परिक्लिष्टं–मितादिदोषात्॥ २१॥

Charity (*dāna*) that is given grudgingly (*parikliṣṭam*) after examining the recipient (of that charity) for a long time, as well as charity given in insufficient amount, is under the influence of *rajas*.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्॥ २२॥

22. And the charity made at a wrong place or time or to an unworthy person, without respect or with contempt, that charity is declared to be *tāmasic*.

दानस्य चासत्करणं तत्संप्रदानाद्यसत्करणात्। एवं लौकिकानां सात्त्विकादित्रिप्रकाराशयानुसारेण क्रिया व्याख्याता॥ २२॥

इदानीं ये गुणत्रितयसंकटोत्तीर्णधियस्ते क्रियां कथमाचरन्तीति तादृक् प्रकार उच्यते—

Charity performed by a person dominated by *tamas* is a type of wrong act. This is because that act is performed at the wrong time, the wrong place and a gift is made to the wrong person.

In this way, the three-fold activity of worldly people has been described according to the intention or purpose that people have in their minds. This intention or purpose is dominated by one of the three *guṇas*.

Now, the question arises, how do people whose intellect has transcended the *guṇas* perform the acts of sacrifice, austerity and charity.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

23. *Aum Tat Sat* — this is considered to be the threefold symbol of the *Brahman*, by which, during ancient times, the *brāhmaṇas*, the Vedas, and sacrifice were created.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

24. Therefore, the acts of sacrifice, charity and penance, as enjoined in the *śāstras*, are always undertaken by the students of the *Brahman* with the utterance of *Aum*.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

25. And with the utterance of the word *Tat*, the acts of sacrifice, austerity and various acts of charity are performed by those desiring liberation, without aiming at the fruit.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ गीयते॥ २६॥

26. The word *Sat* is employed in the sense of reality and goodness; and so also, O Pārtha, the word *Sat* is uttered for praiseworthy action.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते॥ २७॥

27. Steadfastness in sacrifice, austerity or charity is also called *Sat*; and so also any action for such purposes is called *Sat*.

ओं-तत्-सत्-इत्येभिस्त्रिभिः शब्दैर्ब्रह्मणो निर्देशः—संमुखीकरणम्। तत्र ओम्—इत्यनेन शास्त्रार्थोऽयमादेहसंबन्धमूरीकार्य इति सूच्यते। तत्-इति सर्वनाम-पदेन सामान्यमात्राभिधायिना विशेषपरामर्शमात्रासमर्थेन फलानभिसंधानं ब्रह्मण्युच्यते; अभिसंधानस्य विशेषपरिग्रहमन्तरेणाभावात्, सकलविशेषानुग्राहि-त्वेऽपि सकलफलसंधाने सर्वकर्तृतायामपि विशिष्टफलायोगात्। सत्—इत्यमुया श्रुत्या प्रशंसाभिधीयते। क्रियमाणमपीदं यज्ञादिकं, दुष्टमिति बुद्ध्या क्रियमाणं तामसतामेति। विशिष्टफलाभिधानेन च क्रियमाणं न च सत्, बन्धाधायकमेवेति। तस्मात् 'कर्तव्यमिदम्'—इति मन्वाना यज्ञादि कुर्वाणा अपि न बध्यन्ते। अनेनैवाभिप्रायेणादिपर्वण्युक्तं—

'तपो न कल्कोऽध्ययनं न कल्कः स्वाभाविको वेदविधिर्न कल्कः।
प्रसह्य वित्ताहरणं न कल्कस्तान्येव भावोपहतानि कल्कः॥'
(महा. भा.)

इति। कल्कः—बन्धकः। स्वाभाविक इति 'ब्राह्मणेन निष्कारणं षडङ्गं वेदादि अध्येतव्यम्'—इति। प्रसह्य—शास्त्रलोकप्रसिद्धोचितया चेष्टया। भावेन—सत्त्वादिगुणत्रययोगिना चित्तेन उपहतान्येतान्येव बन्धकानि, नान्यथेति तात्पर्यम्। अतो यज्ञादि यावच्छरीरभावितया कार्यमेव। तदर्थे विहितं कर्म—अर्जनादि। यदि वा—ओम्—इत्यनेन समुपशान्तसमस्तप्रपञ्चम्। तत्—इत्यनेनोद्भिद्यमानविश्व-तरङ्गपरामर्शमात्रात्मकेच्छास्वातन्त्र्यस्वभावम्। सत्—इत्यनेनेच्छास्वातन्त्र्यभर-विजृम्भमाणभेदकम्, पूर्णत्वेऽपि तावच्चित्रस्वभावतया भवनमिति प्रतिपाद्यते। तथा

चोक्तं 'सद्भावे साधुभावे च' इति। तेन परमं प्रशान्तं रूपं पुरस्कृत्य दित्सा-यियक्षा-तितप्सात्मकेच्छातरङ्गसंगतं च मध्येकृत्य दानयज्ञतपःक्रियाकरककलापपरिपूर्णं यच्चरमं वपुरिदमुल्लसितम्, एतत्खलु समं त्रितयमनर्गलस्य स्वाभाविकं रूपम्, इति कस्य किं कथं कुतः क्व केन फलं स्यादिति॥ २७॥

इदानीमश्रद्धावतः तामसं कर्म सर्वथैव निष्फलम्-कारककलाप-संयोजनसमुपजनितप्रयासमात्रफलमेव, इति सर्वथा अश्रद्धावता न भाव्य-मित्युच्यते-

By the three words *'Aum Tat Sat'* the proximity, i.e., the encounter of the *Brahman* is indicated. In this regard, the word *Aum* expresses the idea that scriptural injunction should be observed as long as one is alive. The pronoun *Tat* (which is expressive only of things in general and is incapable of expressing anything in particular) expresses the absence of desire for the fruits of action in the *Brahman.* This is because of the absence of desire for any particular object. In spite of the fact that all the objects as well as all the possible desired fruits are included in that *Brahman*, who is also the doer of all acts, desire is absent in the *Brahman* because of the lack of desire for any particular object.

The word *Sat* expresses praise. Sacrifice, as well as any other activity, assumes the nature of *tamas* if the one who performs it thinks of it as something defective or wrong [111]. And when sacrifice is performed with a particular desire in mind, then such a sacrifice is not *Sat* but a cause of bondage. Therefore, one who performs sacrifice thinking of it only as his duty is not bound. Having this very idea in mind the author of *Ādiparvana* said:

> Performance of austerities (*tapas*), study of the Vedas, performance of Vedic rites only as one's duty or acquiring property are instrumental in binding only if performed with the mind made impure by its association with the *guṇas*, otherwise these activities by themselves are not binding.

The word *kalkaḥ* in this context refers to that which is instrumental in binding. By the word *svābhāvika* it is indicated that *brāhmaṇas* should study the Vedas along with their auxiliary sci-

[111] As for example, if one is compelled to perfom sacrifice, etc., or doesn't believe in the efficiency of sacrifice.

ences for no particular reason, i.e., without aiming at the fruit [112]. *Prasahya* is the type of activity which follows *śāstric* injunctions and is socially acceptable. The word *bhavopahata* refers to actions performed with the mind made impure by its association with the three *guṇas*, which are instrumental in binding. Therefore, actions such as acquiring property should be performed till one remains living in this world. And these actions should be performed for the sake of sacrifice.

Or, by the word *Aum* it is meant the fully pacified nature of the *Brahman* in which the entire universe rests. The word *Tat* expresses the aspect of the *Brahman* when that *Brahman* assumes the form of Freedom (*svātantrya*) in which the unfolding waves of the universe exist only as the intense awareness (*parāmarśa*) [113] of all that inwardly exists in that *Brahman*. The word *Sat* stands for the fully developed aspect of the *Brahman*, who for its manifestation takes recourse to his power of Freedom (*svātantrya*) and Will (*icchāśakti*). Although fully perfect and complete in itself, the *Brahman* takes on the form of the universe because of its extraordinary nature. For this reason it is stated in verse 26 that the word *Sat* could be used in the sense of existence and nobility (goodness).

In other words, we can say that in the first place, the fully pacified form of the *Brahman* is presented. Second, the unfoldment of that *Brahman* is presented, which takes place as a result of contact with the waves of Will (*icchā*) in the form of desire to give (*ditsā*), to sacrifice (*yiyakṣā*), and to perform austerity (*titapsā*). Lastly, its fully manifested form, dominated by the variety of worldly activities such as charity (*dāna*), sacrifice (*yajña*) and austerities (*tapas*) is presented. However, (although apparently different) all these three aspects are in reality equal forms of the one undivided *Brahman*. Having this in mind (to) whom, what, how, where from, where and by whom any fruit of action could possibly come.

Next, the Lord will point out that any sacrifice (action) performed without faith and therefore being of *tāmasic* nature will never bear fruit. The only result coming out of such a sacrifice will be exhaustion caused by the effort of collecting all the necessary instruments for performing the sacrifice.

---

[112] A *brāhmaṇa* should study the Vedas only for the study's sake.

[113] On this level, the universe exists only as an idea of all that will later come into existence.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥ २८॥

28. Whatever offering or charity is performed, whatever austerity is practiced without faith, O Pārtha, it is called *asat*; it is ineffective here or hereafter.

असदिति—अप्रशस्तम्। तस्मात्प्रशस्ते कर्मणि यतमानानां सुखेनैव भवति शिवमिति शिवम्॥ २८॥

Asat is non-effective or non-praiseworthy activity, which does not bring about results. On the other hand, those who strive and perform effective or praiseworthy activities (*sat*) easily attain Śiva, who is the highest good.

अत्र संग्रहश्लोकः

स एव कारकावेशः क्रिया सैवाविशेषिणी।
तथापि विज्ञानवतां मोक्षार्थे पर्यवस्यति॥ १७॥

SUMMARY VERSE:

He, Śiva alone assumes the form of different instruments; his *śakti*, which is free from all attributes, is action. In this way, to those who possess knowledge, all actions, such as charity, austerity or sacrifice, culminate in *mokṣa*.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहे सप्तदशोऽध्यायः॥ १७॥

अथ अष्टदशोऽध्यायः

CHAPTER 18

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन॥ १॥

Arjuna said:

1. I desire, O Mighty-armed, to know the true nature of renunciation (*saṁnyāsa*) and abandonment (*tyāga*), O Hṛṣīkeśa, as well as the difference between the two, O Keśiniśūdana.

पूर्वमुक्तं 'स त्यागी स च बुद्धिमान्' इति। तथा 'स संन्यासी च योगी च न निरग्निः', इत्यादि। अतस्त्यागिसंन्यासिनोर्द्वयोः श्रवणात् विशेषजिज्ञासोरयं प्रश्नः॥ १॥

अत्रोत्तरं—

It was stated in chapter 2, verse 50, "He is a true *tyāgī* and a wise man". It was also stated, in chapter 6, verse 1, "He is a *saṁnyāsin* and a yogin, not he who has renounced his household fires". Therefore, having heard the word *tyāgī* and *saṁnyāsī*, Arjuna raised this question in other to learn the difference between the two.

In the following verse the Lord answers this question.

श्रीभगवानुवाच

काम्यानां कर्मणां त्यागं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः॥ २॥

The Lord said:

2. By *saṁnyāsa*, the wise understand the giving up of actions prompted by desire; the abandonment of the fruits of all actions they describe as *tyāga*.

काम्यानि—अग्निष्टोमादीनि। सर्वकर्मेति। सर्वेषां—नित्यनैमित्तिक-कर्मणां क्रियमाणत्वेऽपि फलत्यागस्त्यागः। अत्र चाध्याये यदवशिष्टं वक्तव्यमस्ति, तत्प्राक्तनैरेव तत्रभवद्भट्टभास्करादिभिर्वितत्य विमृष्टमिति किमस्माकं तद्गूढार्थ-प्रकाशनमात्रप्रतिज्ञानिर्वाहणसाराणां पुनरुक्तप्रदर्शनप्रयासेन॥ २॥

तदत्रैव विशेषनिर्णयाय मतान्युपन्यस्यति—

The action prompted by desire (*kāmyānam*) is that kind of action which comes as a result of desire, as for example *agniṣṭoma*. *Tyāga* is then giving up of the fruits of all actions such as the obligatory duties (*nitya*) as well as the ordinary duties (*naimitta*), while remaining engaged in their performance. All the important points that deserved explanation in this chapter, have already been explained by the revered Bhaṭṭa Bhāskara, as well as other commentators. What could be the purpose of a repetition of what they have already explained? I however, am concerned only with carrying out my own resolve (in writing this commentary), which is limited to explaining the parts of the text containing esoteric secrets.

Next, the Lord presents various theories in order to come to one decisive conclusion in this matter.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे॥ ३॥

3. "Action should be given up as an evil", say some learned men. Others declare that acts of sacrifice, charity and austerity are not to be given up.

दोषवत्—हिंसादिमत्त्वात्पापयुक्तम्। तत्कर्म त्याज्यं (न सर्वं शुभफलम्);— इति केचित्त्यागे विशेषं मन्यन्ते सांख्यगृह्या इव। अन्ये तु—मीमांसाकञ्चुकानुप्रविष्टा 'क्रत्वर्थो हि शास्त्रादवगम्यते' इति। तथा 'तस्माद्या वैदिकी हिंसा...........।' इत्यादिनयेनेतिकर्तव्यतांशभागिनी (हिंसा) हिंसैव न भवति, 'न हिंस्यात्' इति सामान्यशास्त्रस्य तत्र बाधनात्। श्येनाद्येव तु हिंसा।

'फलांशे भावनायाश्च प्रत्ययोऽनुविधायकः' (श्लो. वा.)

इत्यन्यान् यज्ञादीन् हिंसादियोगिनोऽपि न त्यजेत्। शास्त्रैकशरण-कार्याकार्यविभागाः पण्डिता इति मन्यन्ते ॥ ३ ॥

The expression 'as an evil' (*doṣavat*) in this context refers to sinful or faulty acts. The acts are sinful because they involve killing. Some, like the followers of *Sāṁkhya* philosophy advocate that acts that involve killing (and not acts that bring about good results) should be abandoned.

Others, such as those wearing the disguise of the followers of *Mīmāṁsā* maintain that what is necessary for sacrifice could be known only from the *śāstras*. Killing prescribed by the Vedas in the course of sacrifice (in which killing forms a part of *bhāvanā* [114] as *itikartavyatā*) is not killing (which leads to sin). Therefore, the general rule of the *śāstras* such as, "Do not kill", is in contradiction with a particular rule [115]. However, the killing which takes place during the *śyena* sacrifice [116] leads to sin. It is said in the *Śloka Vārtikā*, "The injunctive suffix enjoins the result portion of *bhāvanā*". Therefore, one should not abandon sacrifice even if it involves killing. This is the view of those who exclusively rely on the *śāstras* (to determine what is to be done and what is not to be done).

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

4. Hear now from Me, O Best of Bharatas, my final decision on the nature of *tyāga*; *tyāga*, O Best of Men, has been explained as threefold.

---

[114] *Bhāvanā* is a technical term in the *Mīmāṁsā* philosophical system, which is usually defined as the activity of an agent conducive to the creation of that which is to come into existence. *Bhāvanā* has three constituent elements. First is the aim, i.e., that which is to be accomplished. Second are the instruments by means of which that aim is to be accomplished. Third is the process or manner in which this particular aim is to be accomplished. This third constituent element of *bhāvanā* is called *itikartavyatā*.

[115] The general rule is always succesfully contradicted by a particular one.

[116] *Śyena* sacrifice is a type of sacrifice performed for the purpose of the destruction of one's enemies.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥ ५॥

5. Acts of sacrifice, charity, and austerity are not to be abandoned, but should be performed because sacrifice, charity, and austerity bring purification to the wise.

एतान्यपि च कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥ ६॥

6. But these actions should be performed while abandoning attachment and desire for their fruits. This, O Pārtha, is My decided and final conclusion.

नियतस्य च संन्यासः कर्मणो नोपपद्यते।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥ ७॥

7. Truly, the renunciation (*saṁnyāsa*) of any duty that ought to be performed is not right. The abandonment (*tyāga*) of it through delusion is declared to be of the nature of *tamas*.

दुःखमित्येव यः कर्म कायक्लेशभयात् त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥ ८॥

8. He who gives up a duty because it is painful or from fear of physical suffering, performs only *tyāga* of the *rājasic* type and does not gain the reward of that *tyāga*.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥ ९॥

9. But he who performs action as his duty, abandoning attachment as well as the fruit, this type of abandonment is regarded as one of *sattva*.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जति।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

10. The wise man who is a *tyāgī*, whose nature is dominated by *sattva* and whose doubts are destroyed, such a yogin is not attached to favorable action or doesn't feel aversion to less favorable action.

नहि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते॥ ११ ॥

11. It is undoubtedly impossible for any embodied being to abandon activity altogether. But he who gives up the fruit of action, he is said to be a true *tyāgī*.

तत्र त्वयं निश्चयः–प्राग्लक्षितगुणस्वरूपवैचित्र्यात्त्यागस्यैव सत्त्वरजस्तमोमय्या चित्तवृत्त्या क्रियमाणस्य तद्विशिष्टस्वभावावभासिवस्तुस्थित्या त्यागो नाम–परब्रह्मविदां सिद्ध्यसिद्ध्यादिषु समतया रागद्वेषपरिहारेण फलप्रेप्साविरहेण कर्मणां निर्वर्तनम्। अत एवाह–'राजसं तामसं च त्यागं कृत्वा न कश्चित्फलसंबन्धः' इति। सात्त्विकस्य तु त्यागात् शास्त्रार्थपालनात्मकं फलम्। त्यक्तगुणग्रामग्रहस्य पुनर्मुनेः सत्यतस्त्यागवाचोयुक्तिरुपपत्तिमती॥ ११ ॥

In the last eight verses, the Lord presented his decisive opinion on the nature of abandonment (*tyāga*). Because of the difference of the characteristics of the *guṇas*, *tyāga* that is performed with the mind dominated by one of these three *guṇas* creates reality conditioned by the characteristics of one of these three *guṇas*. Only those who know the nature of the highest reality, who while performing action remain balanced in gain and loss, are free from passion and aversion and are not attached to the fruits of the action; only such people are real practitioners of *tyāga*. Therefore, it was said that one doesn't gain anything by accomplishing *tyāga* dominated by *rajas* or *tamas*. On the other hand, by accomplishing *tyāga* dominated by *sattva* one gains the fruit that comes as a result of following *śāstric* injunctions, i.e., liberation. Therefore, the usage of the word *tyāga* in the case of the learned man, who is free of the grip of the three *guṇas*, is entirely appropriate.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥ १२॥

12. Threefold is the fruit of action, pleasant, unpleasant and mixed, accrued after death by those who have not abandoned desire for the results of actions; there is none whatsoever for those who have renounced.

अत्यागिनाम्—फलमयानाम्॥ १२॥

अधुना व्यवहारदशायामपि पञ्चस्वपि कर्महेतुषु स्थितेषु बलादेवामी अविद्यान्धाः पुमांसः स्वात्मन्येव सकलकर्तृभावभारमारोपयन्ति। अतो निजयैव धियात्मानं बध्नन्ति, नतु वस्तुस्थित्या अस्य बन्धः—इत्युपदिश्यते—

Atyāgī is one who performs actions for the purpose of attaining their fruits.

In the course of performing ordinary worldly activities there are five causes responsible for the accomplishment of any particular act. However, people who are blinded by ignorance superimpose on their own *ātman* responsibility for performing actions, and therefore bind themselves with their own intellect. However, the Lord explains that in reality there is no such bondage.

पञ्चेमानि महाबाहो कारणानि निबोध मे।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥ १३॥

13. O Mighty-armed, learn from me these five causes necessary for the accomplishment of any actions as thought in the *Sāṁkhya* system:

कृतोऽन्तो निश्चयो यत्रेति कृतान्तः—सिद्धान्तः॥ १३॥

The word *kṛtānta* has the same meaning as the word *siddhānta.* The word *siddhānta* means philosophical theory, i.e., that in regard to which the conclusion has been reached.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवमेवात्र पञ्चमम्॥ १४॥

14. The objects as the basis for action and also the agent, the various types of instruments, the many kinds of actions and providence as the fifth.

शरीरवाङ्मनोभिर्हि यत्कर्मारभतेऽर्जुन।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः॥ १५॥

15. Whatever action a human being undertakes through his body, speech or mind, O Arjuna, whether right or wrong, these are the five required causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः॥ १६॥

16. Such being the case, the man of perverse mind, who, on account of his undeveloped understanding, looks upon himself as the sole agent, he does not see.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते॥ १७॥

17. He who is free from self-sense, whose understanding is not sullied, even if he kills these people, he does not kill (anyone) nor is he bound by action.

अधिष्ठानम्–विषयः। दैवम्–प्रागर्जितं शुभाशुभम्। पञ्चैते अधिष्ठाना–दयः सामग्रीरूपतां प्राप्ताः सर्वकर्मसु हेतवः। अन्ये तु अधिष्ठीयते अनेन सर्वं कर्मेति बुद्धिगतं रजो लब्धवृत्तिकं धृतिश्रद्धासुखविविदिषाविविदिषारूपपञ्चक–परिणामिकर्मयोगशब्दवाच्यमधिष्ठानं क्वचित्प्रयत्नशब्देनोक्तम्। कर्ता–अनुसन्धाता बुद्धिलक्षणः। करणम्–मनश्चक्षुरादि, बाह्यमपि च खड्गादि। चेष्टाप्राणापानादिका। दैवशब्देन धर्माधर्मौ। ताभ्यां च बुद्धिगताः सर्वेऽपि भावा उपलक्षिताः। अन्ये त्वधिष्ठानमीश्वरं मन्यन्ते–अकृतबुद्धित्वादनिश्चितप्रज्ञतया। यः पुनरहंकारवियोग–दार्ढ्येन प्रागुक्तयुक्तिशतशोधितेन कर्माणि करोति न स बन्धभाक्–कृतबुद्धि–त्वादित्याशयः॥ १७॥

By the word *adhiṣṭhāna* objects are meant. By the word *daiva* good and bad deeds (merit and demerit) earned in previous lives are indicated. These five causes, *adhiṣṭhāna*, etc., (assembled together) are required for the accomplishment of any action.

Others, however, in somewhat stretched language, explain that operational (active) *rajas* existent in the mind, by means of which all acts are performed, is called *adhiṣṭhāna*. This active *rajas* is expressed by the word *karmayoga* when it is transformed into five forms: satisfaction (*dhṛti*), faith (*śraddhā*), happiness (*sukha*), desire to know (*vividiṣā*) and absence of desire to know (*avividiṣā*). The doer (*kartā*) is the function of the intellect (*buddhi*) that aims at the fruit of action. The instruments (*karaṇa*) are the mind, and the sense organs, etc., as well as external instruments such as swords, etc. The word 'activity' (*ceṣṭā*) refers to the activities of *prāṇa*, *apāna*, etc. The word 'providence' (*daiva*) stands for merit and demerit, into which (*daiva*) all other states of the mind are included.

Yet others, however, argue that the word *adhiṣṭāna* stands for God (*Īśvara*) and that the word *akṛtabuddhi*, occurring in verse 16, stands for indecisive intellect. However, one who is free from the feeling of egoism and whose mind is purified in many different ways such as reasoning, etc., is not bound because of possessing decisive intellect.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

18. Knowledge, the object of knowledge and the knower, are the threefold impulses to action; the instrument, the action and the agent are the threefold composites of action.

कर्मणि चोदना—प्रवृत्तीच्छा। तत्समये येषामबोधमात्रनिष्ठत्वाज्ज्ञान-ज्ञेयज्ञातृश्रुतिवाच्यता, तेषामेव सम्यग्ग्रहणरूपं यत्फलाभिसंधानेनात्मीयबुद्ध्या स्वीकरणम्—'अहमेतद्भोक्ष्ये, यतो मया कृतम्'—इत्येवंरूपम्, तत्समये तथा निर्वर्तनावसरे करणकर्मकर्तृशब्दाभिधेयत्वमाविष्टत्वात्। अतो योगिनामावेशो नास्तीति तान्प्रति करणादिगिरां प्रसङ्गो नास्ति, अपितु ज्ञानमात्रे एव तात्पर्यम् ॥ १८ ॥

अथैषां षण्णामपि संक्षेपेण गुणभेदाद्भेदं दर्शयितुमाह—

The expression *karmacodanā* means the impulse to act. At the time when desire for action arises, those who are in deep ignorance see the difference between the object of knowledge, the process of knowledge and the knower, as thought in the *śāstras*. These people (expecting the fruits of actions) think in the following way, "I will enjoy this object, because I am the performer of actions". At the time of the completion of the action, these ignorant people also see the difference between the instrument of action, the agent and the action. However, yogins do not see the difference between action, the instrument and the doer and therefore, are not attached to action, but to knowledge.

Next, the Lord will describe the division of these six (knowledge, object of knowledge and knower as well as instruments of action, action and doer) based on the influence of the three *guṇas*.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि॥ १९॥

19. In the science of the *guṇas*, knowledge, action and the agent are said to be of three kinds, according to differences in the *guṇas*. Therefore, listen duly to these also.

गुणानां संख्यानं–निश्चयो यत्र, तत्र सांख्यीयकृतान्ते ज्ञानादि त्रिविधमुच्यते यत्तच्छृण्विति संगतिः। ज्ञानम्–इत्यनेन ज्ञाने क्रियायां च यत्करणं तद्द्विविध-मुक्तम्। एवं कर्मेति ज्ञेयं कार्यं च। ज्ञाता कर्ता चेति॥ १९॥

तत्र 'सर्वभूतेषु' इत्यादिना श्लोकत्रयेण ज्ञानकरणस्य त्रैरूप्यमुक्तम्। अत एव 'येन'–इति तृतीया। इयता च ज्ञानकरणसामान्यस्य स्वरूपमुक्तम्। 'नियतम्' इत्यादिना श्लोकत्रयेण कर्मणो ज्ञेयकार्यरूपस्य द्वैविध्यम्। 'मुक्तसङ्गः' इत्यादिना श्लोकत्रयेण तु कर्तुर्द्विरूपस्य संक्षेपेण स्वरूपम्। करणविशेषस्य स्वरूपभेद-प्रतिपादनार्थं बुद्धेस्त्रैविध्यं निरूपितम्, तद्द्वारेण करणान्तराणामपि त्रैविध्य-मुपलक्षितम्। करणस्य त्वितिकर्तव्यतापेक्षित्वादितिकर्तव्यतायाश्च धृत्यादिपञ्चक-रूपत्वेऽपि श्रद्धायाः पूर्वमुक्तत्वाद्विविदिषाविविदिषयोश्च धृतिसुखाभ्यामाक्षेपात्तयो-स्त्रैविध्यं 'धृत्या यया' इत्यनेन, 'सुखं त्विदानीम्'–इत्यनेन चोक्तम्। तदाह

Now you listen to the *Sāṁkhya* theory where knowledge, etc., is described as being of a three-fold nature. By the word knowledge it is suggested that there are two types of instruments, one for attaining *jñāna* and the other for performing *kriyā*. In the same way, the word *karman* refers to both the object of knowledge and the object of action. The word *kartā* indicates the knower and doer.

Therefore, in the three verses beginning with '*sarvabhūteṣu*' [117] the triple form of knowledge and the instruments of knowledge are described. This is the reason why in verse 20 the relative pronoun *yat* is used in instrumental case. By this verse the general nature of the instruments of gaining knowledge is expressed.

By the three verses beginning with '*niyata*' [118], it is said that action (*karman*) is of two kinds, i.e., in the form of the object of knowledge and the object of action. In the three verses beginning with '*muktasaṅga*' [119], it is suggested that *kartā* is of two kinds, i.e., the knower and the doer.

Furthermore, the three-fold nature of the instruments (*karaṇa*) as dependent on the three-fold nature of knowledge will be described. This three-fold nature has already been explained. However, as the instruments (*karaṇa*) are connected to *itikartavyatā* [120] (which in verses 14, 15, 16 and 17 was described to be five-fold), the question arises how the five-fold nature of *itikartavyatā* could be justified. This question is answered in the following way: As faith (*śraddhā*) has already been described, and the desire to know (*vividiṣā*) and the absence of desire to know (*avividiṣā*) could be reduced to satisfaction (*dhṛti*)[121] and happiness (*sukha*) respectively, we get the three-fold nature of *itikartavyatā*, i.e., satisfaction (*dhṛti*), happiness (*sukha*), and faith (*śraddhā*). The three-fold nature of happiness (*sukha*) and satisfaction (*dhṛti*) is described in the verses beginning with '*Dhṛtyā yayā*' [122], and '*Sukha tu idam*' [123].

---

[117] Verses 20-22 of this chapter.

[118] Verses 23-25 of this chapter.

[119] Verses 26-28 of this chapter.

[120] *Itikartavyatā* is part of *bhāvanā*. See note 114.

[121] See commentary on the verse 29 of this chapter.

[122] Verses 33-35 of this chapter.

[123] Verses 36-38 of this chapter.

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥ २०॥

20. The knowledge by which one imperishable Being is seen in all existences, undivided in the multiple, know that knowledge to be *sāttvic*.

विभक्तेषु—देवमनुष्यादितया॥ २०॥

The word *vibhakteṣu* refers to the division of living beings into gods, and humans, etc.

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तद्राजसमिति स्मृतम्॥ २१॥

21. The knowledge which sees a multiplicity of beings in the different creatures, by reason of their separateness, know that knowledge to be of *rājasic* nature.

पृथक्त्वेन—इह मे प्रीतिरिह मे द्वेषः,—इत्यादिबुद्ध्या॥ २१॥

The word *pṛthaktvena* indicates that a person dominated by *rajas* perceives various beings as being distinct or separate from each other. This is to say that such a person feels love for some of these beings while for others he feels hate.

यत्तु कृत्स्नवदेकस्मिनत्कार्ये सक्तमहेतुकम्।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम्॥ २२॥

22. But that knowledge which clings to one single object as if it were the whole, without concern for the consequences of one's actions, without understanding the reality and narrow in scope, is declared to be of the nature of *tamas*.

अहेतुकम्—कारणमविचार्यैव, अभिनिवेशावेशवशात् क्रोधरागादिग्रहणं यत्तत्तामससंज्ञम्॥ २२॥

The word *ahetukam* means acting without thinking about the consequences of that act. The knowledge which is under the influence of anger and passion because of being dominated by attachment, is described as a *tāmasic* type of knowledge.

नियतं सङ्गरहितमरागद्वेषतः कृतम्।
अफलप्रेप्सुना कर्म यत्तत् सात्त्विकमुच्यते॥ २३॥

23. The action enjoined by the *śāstras* which is performed without attachment, without love or hate, by one undesirous of the fruit, that is said to be *sāttvic*.

नियतम्—कर्तव्यमिति॥ २३॥

Niyata is obligatory action enjoined by the *śāstras*.

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।
क्रियते क्लेशबहुलं तद्राजसमिति स्मृतम्॥ २४॥

24. The action which is performed by one who seeks to bring fulfillment for his desires, is impelled by the sense of egoism and is carried out with great strain, is said to be of the nature of *rajas*.

क्लेशैः—अविद्याद्यैः, बहुलम्—व्याप्तम्॥ २४॥

The *rājasic* type of activity is a type of activity that is dominated by many problems and is the product of ignorance.

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते॥ २५॥

25. That action which is undertaken as a result of attachment, without regard for the consequences, destruction and injury, and without competence, is said to be of the nature of *tamas*.

मोहात्–अभिनिवेशमयात्॥ २५॥

The word *moha* here means attachment.

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥ २६॥

26. That doer is said to be of *sāttvic* nature who is free from attachment and sense of egotism, full of firmness and enthusiasm, unmoved by success or failure.

अहं कर्ता इति न वदन्, तच्छीलस्तद्धर्मा तत्साधुकारी वा यो भवतीति–अनहंवादी–इत्यनेन णिनिना व्यवहारमात्रसंवृतिवशेन योगिनोऽपि 'अहं करोमि'–इति वचो न निषिद्धम्॥ २६॥

One who does not claim to be a doer (*kartā*), that is to say, one who possesses that nature or one who is like that by nature (*tacchīlaḥ*). Or one who possesses that kind of quality (*taddharmā*). Or one who acts accordingly (*sādhukārī*). However, the suffix *in*, in the word yogin indicates that it is not forbidden for a yogin to claim, "I am a doer (*kartā*) of this action" in practical life, which is dominated by ignorance.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः।
हर्षशोकान्वितः कर्ता राजसः परकीर्त्यते॥ २७॥

27. That doer is said to be of *rājasic* nature who is swayed by passion, desirous of the fruits of actions, greedy, violent, impure, and moved by joy and sorrow.

हर्षशोकान्वितः–सिद्ध्यसिद्ध्योः॥ २७॥

A doer (*kartā*) dominated by *rajas* is overwhelmed by joy and grief in success or failure.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।
विषादी दीर्घसूत्रश्च कर्ता तामस उच्यते॥ २८॥

28. That doer is said to be of *tāmasic* nature who is unrestrained, vulgar, stubborn, deceitful, merciless, lazy, despondent and procrastinating.

निकृतिः–नैर्घृण्यम्॥ २८॥

The word *nikṛtiḥ* means mercilessness, lack of compassion.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय॥ २९॥

29. Hear now the threefold distinction of intellect and satisfaction (*dhṛti*), O Winner of Wealth, according to the *guṇas*, as it is elaborated fully and distinctively.

बुद्धिः–निश्चयः। धृतिः–सन्तोषः। सर्वो हि सुकृतं दुष्कृतं वा कृत्वा अन्ते 'अवश्यं कृतं करणीयं किमन्येन'–इति धियं गृह्णाति। अन्यथा क्रियाभ्यो व्युपरमे को हेतुः स्यात्। अतः सर्वस्यैव धृतिरस्तीति तात्पर्यार्थः। पदार्थस्त्वप्रसिद्धो व्याख्यायत एव॥ २९॥

Buddhi is responsible for determinative knowledge. The word *dhṛti* means satisfaction (*saṁtoṣa*). All people, after completing either good or bad acts, think, "I finished what I needed to do, why should I do anything else? What could I gain by performing any other activity?" Otherwise, what could be the reason for stopping the performance of activities? Therefore, the purport is that satisfaction is present in everyone. I intend to explain only those words whose meaning is not well known.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।
बन्धं मोक्षं च या बुद्धिर्वेद सा पार्थ सात्त्विकी मता॥ ३०॥

30. The intellect which knows the nature of action and non-action, what is to be done and what is not to be done, what is to be feared and what is not to be feared, the nature of bondage and liberation, is considered to be of *sāttvic* nature.

यया धर्ममधर्मं च कार्यं चाकार्यमेव च।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी॥ ३१॥

31. That intellect, which is mistaken in its knowledge of *dharma* and *adharma*, of what is to be done and what is not to be done, O Pārtha, possesses *rajas* nature.

अयथावत्–असम्यक् ॥ ३१ ॥

The word *ayathāvat* means incorrect, improper or mistaken.

अधर्मं धर्ममिति या बुद्ध्यते तमसान्विता।
सर्वार्थान्विपरीतांश्च बुद्धिः सा तामसी मता॥ ३२॥

32. That intellect which, enveloped in darkness, conceives *dharma* as *adharma* and sees all things in a perverted way, is considered to be of the nature of *tamas*.

धृत्या मया धारयते मनःप्राणेन्द्रियक्रियाः।
योगेनाव्यभिचारिण्या धृतिः सा सात्त्विकीमता॥ ३३॥

33. That unswerving satisfaction (*dhṛti*), by which, through yoga, one controls the activities of the mind, the *prāṇa* and the senses, is considered to be of the nature of *sattva*.

मनःप्राणेन्द्रियक्रियाः योगेन धारयति, यता 'किं ममोपभोगादिभिः, सर्वथैवात्मारामो भूयासम्'–इति मन्वानः॥ ३३॥

A yogin always upholds the activities of his mind, *prāṇa* and senses through yoga. Such a yogin thinks, "What could I gain by enjoying various enjoyments? Rather I will rejoice by abiding in my own self."

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन।
प्रसङ्गेन फलाकांक्षी धृतिः सा पार्थ राजसी॥ ३४॥

34. That *dhṛti* by means of which one holds fast to *dharma*, pleasure and wealth, desiring the fruit without much concern, possesses *rājasic* nature.

प्रसङ्गेनेति–न तथाभिनिवेशेन ॥ ३४ ॥

The *rājasic* person does not desire fruits with such great intensity or emphasis. Rather he expects fruits without too much concern, by the way (*prasaṅgena*).

यया स्वप्नं भयं शोकं विषादं मोहमेव च।
न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता॥ ३५ ॥

35. That *dhṛti* by which a foolish person does not give up sleep, fear, sorrow, depression, and pride, is considered to be of the nature of *tamas*.

निद्राकलहादिष्वेव यया सन्तोषं बध्नाति तत्परतया,–सा तामसी धृतिः॥ ३५ ॥

When the *tāmasic* type of *dhṛti* is dominant, one finds satisfaction in sleeping and an unorganized life style.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।
अभ्यासाद्रमते यत्र दुःखान्तं च नियच्छति॥ ३६ ॥

36. And now hear from Me, O Best of the Bharatas, the three *guṇa* kinds of happiness (*sukha*), in which one rejoices through practice and in which one reaches the end of his sorrow.

यत्तदात्त्वे विषमिव परिणामेऽमृतोपमम्।
तत्सुखं सात्त्विकं विद्यादात्मबुद्धिप्रसादजम्॥ ३७॥

37. That happiness which is like poison at the time of practice and like nectar at a later time, which is born from the clear understanding of the self, is said to be of *sāttvic* nature.

तदात्वे–अभ्यासकाले। विषमिव–जन्मशताभ्यस्तविषयसङ्गस्य दुष्परिहरत्वात्। उक्तं च श्रुतौ–

'क्षुरस्य धारा विषमा दुरत्यया।'

इत्यादि। आत्मप्रसादाद्बुद्धिप्रसादो जायते,–अन्यस्यापेक्ष्यमाणस्याभावात्॥ ३७॥

The time of practice feels like poison because it is difficult to abandon attachment to the objects of the senses, to which one was attached throughout hundreds of lives. As it is said, "The path is sharp as a knife, uneven and difficult to cross" (*Kaṭha Upaniṣad*). When the *ātman* is pure the intellect (*buddhi*) also becomes pure because of the absence of need for anything external (for its satisfaction).

विषयेन्द्रियसंयोगाद्यत्तदात्वेऽमृतोपमम् ।
परिणामे विषमिव तत् राजसमिति स्मृतम्॥ ३८॥

38. That happiness, which arises from the contact of the senses and their objects and which is like nectar at the beginning but like poison at the end, is known to be *rājasic*.

विषयेन्द्रियाणां परस्परसंयोगजं सुखम्; चक्षुष इव रूपसंबन्धात्॥ ३८॥

The happiness born from the meeting between the sense organs and their objects, such as eye and form, is the *rājasic* type of happiness.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम्॥ ३९॥

39. That happiness, which deludes the soul both at the beginning and at the end and which arises from sleep, laziness and negligence, is said to be of the nature of *tamas*.

निद्रातः–आलस्येन प्रमादेन पूर्वं व्याख्यातेन यत्सुखं, तत्तामसम्॥ ३९॥

That happiness that comes from sleep, laziness and negligence is the *tāmasic* type of happiness. This kind of happiness has already been explained.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥ ४०॥

40. There is no creature either on earth or in the heaven among the gods, which could possibly exist without the three *guṇas* born of *Prakṛti*.

एवं कर्तृकर्मकरणानां बुद्धिधृत्योः सुखस्य च सत्त्वादिभेदभिन्नानां परस्पराङ्गाङ्गिभावबाध्यबाधकत्वसमुच्चयाद्वृत्तिक्रमयौगपद्यादियोगादपरिसंख्येय-भेदत्वाद्विविधफलप्रसवसमर्थत्वम्। इत्यनेन कर्मणां प्राक् सूत्रितं गहनत्वं वितत्य सहेतुकं निर्णीतम्। सर्वे चैते देवतादिस्थावरान्ता गुणत्रयसंबन्धं नातिक्रामन्ति। उक्तं हि

'आ ब्रह्मणश्च कीटान्तं न कश्चित्तत्त्वतः सुखी।
करोति विकृतीस्तास्ताः सर्व एव जिजीविषुः॥'

इति। तत्त्वतो हि सुखं गुणातिक्रान्तमनसः नेतरस्येत्याशयः। एवमियता षण्णां प्रत्येकं त्रिस्वरूपत्वं धृत्यादीनां च प्रतिपादितम्। तन्मध्यात्सात्त्विके राशौ वर्तमानी दैवीं सम्पदं प्राप्त इह ज्ञाने योग्यः, त्वं च तथाविधः—इत्यर्जुनः प्रोत्साहितः। अधुना त्विदमुच्यते—यदि तावदनया ज्ञानबुद्ध्या कर्मणि भवान्प्रवर्तते, तदा स्वधर्मप्रवृत्त्या विज्ञानपूततया च न कर्मसंबन्धस्तव। अथैतन्नानुमन्यसे, तदवश्यं तव प्रवृत्त्या तावद्भाव्यम्; जातेरेव तथाभावे स्थितत्वात्। यतः सर्वः स्वभावनियतः कुतश्चिद्दोषात्तिरोहिततत्स्वभावः कञ्चित्कालं भूत्वापि, तत्तिरोधायकविगमे स्वभावं व्यक्तापन्नं लभत एव। तथाह्येवंविधो वर्णानां स्वभावः। एवमवश्यं भाविन्यां प्रवृत्तौ ततः फलविभागिता भवेत्,—तदाह

Thus, agent, action, intellect (*buddhi*), satisfaction (*dhṛti*) as well as happiness are divided on the basis of the three *guṇas* into various groups. (This division takes place) because of the three *guṇas* suppressing each other and therefore existing in relation of being mutually dominant and subordinate and because of the *guṇas* functioning simultaneously and in sequence. Therefore, it is because of these in-

numerable combinations that are created as a result of these divisions that the variety of types of fruits of actions could be generated. Thus, the mysterious nature of action, which was previously briefly mentioned, has been analyzed at length and is supported by logical arguments. Therefore, all the creatures beginning with gods and ending with immovable beings are unable to rise above the influence of the three *guṇas*. As it is said:

> All creatures beginning with Brahmā and ending with insects are in reality not happy. Each of the species of living beings, desiring to live, engages in performance of various activities.

The point here is that only the mind which has transcended the three *guṇas* can truly be happy. Thus, the three-fold nature of *dhṛti*, etc., was explained one by one.

One in whom *sattva* (among all of these possible combinations) dominates, and therefore possesses divine qualities, is deemed ready to receive knowledge. The Lord encourages Arjuna, by pointing out that he is one who possesses these qualities.

Next, the Lord will tell Arjuna that even if he engages in waging a war he will not be bound by action. This is because he has been purified by knowledge and because of the fact that waging war is his duty. On the other hand, if Arjuna refuses to engage in the battle, he will, in one way or another, be forced to carry out his duty. The reason for this is that all the creatures unavoidably follow their nature (*svabhāva*). Even if one's nature is somehow temporarily concealed as a result of an obstacle, even then after this obstacle is removed that nature will again become manifested. The same situation is with the natures of the four castes. When acts are to be invariably performed then the division of the fruits will take place.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

41. The activities of *brāhmaṇas*, *kṣatriyas*, *vaiśyas* as well as of *śūdras*, O Conqueror of the Foe, are distributed according to the *guṇas* arising from their nature (*svābhava*).

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्राह्मं कर्म स्वभावजम्॥ ४२॥

42. Peacefulness, control of the senses, austerity, purity, forbearance, simplicity, knowledge of the *śāstras*, knowledge of the self and faith in the existence of *Brahman*, these are the duties of a *brāhmaṇa*, born of his nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥ ४३॥

43. Heroism, vigor, firmness, skillfulness, not fleeing from the battlefield, generosity and leadership, these are the duties of a *kṣatriya* born of his nature.

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।
पर्युत्थानात्मकं कर्म शूद्रस्यापि स्वभावजम्॥ ४४॥

44. Agriculture, rearing the cattle and trade are the duties of the *vaiśya* born of his nature; action characterized by service is the duty of the *śūdra* born of his nature.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥ ४५॥

45. A man content with his own duty attains perfection. Now, hear you from Me, how can one content with his own duty attain perfection?

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥ ४६॥

46. Men attain perfection by worshipping through the performance of their own duty to Him from whom all beings arise, and by whom the entire universe is pervaded.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥ ४७॥

47. Better is one's own *dharma*, even if undesirable, than the *dharma* of another carried out perfectly. One does not incur sin when performing the duty ordained by one's own nature.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण धूमेनाऽग्निरिवावृताः॥ ४८॥

48. One should not give up the duty that goes with his nature, O Son of Kuntī, though it may be defective, for all enterprises are covered by defects as fire is by smoke.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति॥ ४९॥

49. He whose intellect is unattached everywhere, who controls his mind and who is free from desire, through renunciation attains the supreme state that transcends all activities.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।
समासेन तु कौन्तेय निष्ठा ज्ञानस्य या परा॥ ५०॥

50. Learn from me in brief, O Son of Kuntī, how can one, after attaining perfection, realize the *Brahman*, the highest state of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥ ५१॥

51. Endowed with pure intellect, firmly restraining oneself, abandoning sound and the other objects of the senses, rejecting passion and aversion,

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥ ५२॥

52. Dwelling in isolated places, eating little, controlling speech, body and mind, always engaged in yoga of meditation and resorting to detachment,

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥ ५३॥

53. Leaving behind the sense of egoism, force, pride, desire, anger, and possessions, without the sense that anything belongs to him and peaceful in mind, he becomes fit for union with the *Brahman*.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न हृष्यति।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥ ५४॥

54. Having become one with the *Brahman* and at peace in his mind, he neither grieves nor rejoices. Perceiving all beings with a balanced mind, he attains supreme devotion to Me.

भक्त्या मामभिजानाति योऽहं यश्चास्मि तत्त्वतः।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्॥ ५५॥

55. Through devotion he comes to know Me, what my extent is and who I am in truth; then, having known Me in truth, he immediately merges into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम्॥ ५६॥

56. Through continuously performing all actions and taking refuge in Me, he attains by My grace the eternal, imperishable abode.

चेतसा सर्वकर्माणि मयि संन्यस्य भारत।
बुद्धियोगं समाश्रित्य मच्चित्तः सततं भव॥ ५७॥

57. Mentally surrendering all actions to Me, regarding Me as the highest goal and taking recourse in the yoga of knowledge, fix your mind constantly on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।
अथ चेत्त्वमहङ्कारां न मोक्ष्यसि विनंक्ष्यसि॥ ५८॥

58. Fixing your mind on Me, you will, by My grace, cross over all difficulties; but if, through the sense of egoism, you will not listen, you will perish.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।
मिथ्यैप व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥ ५९॥

59. If through the sense of egoism you think, "I will not fight", vain is this determination, as your nature will compel you.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्॥ ६०॥

60. That which, through delusion, you wish not to do, O Son of Kuntī, that you will do even against your will, bound by your own acts born of your nature.

ब्राह्मणादीनां कर्मप्रविभागनिरूपणस्य स्वभावोऽवश्यं नातिक्रामतीति क्षत्रियस्वभावस्य भवतोऽनिच्छतोऽपि प्रकृतिः स्वभावाख्या नियोक्तृतामव्यभिचारेण भजते। केवलं तया नियुक्तस्य पुण्यपापसंबन्धः। अतो मदभिहितविज्ञानप्रमाणपुरःसरीकारेण कर्माण्यनुतिष्ठ। तथा सति बन्धो निवर्त्स्यति। इत्यस्यार्थस्य परिकरबन्धघटनतात्पर्यं महावाक्यार्थस्य। अवान्तरवाक्यानां स्पष्टार्थः। समासेन संक्षेपेण ज्ञानस्य प्रागुक्तस्य। निष्ठां वाग्जालपरिहारेण निश्चितामाह—'बुद्ध्या विशुद्धया'—इत्यादि। सर्वमेतद्व्याख्यातप्रायमिति न पुनरायस्यते॥ ६०॥

The nature (*svabhāva*) of the four castes, *brāhmaṇas*, etc., is described according to the activity that they are meant to perform. And that nature (*svabhāva*) cannot under any circumstances be transgressed. Your (Arjuna's) nature is (to perform) *kṣatriya* (type of activity) and although you are unwilling to perform your duty your nature will unavoidably make you perform it. Only one who follows the path, determined by the power of his nature (*svabhāva*) can gain merit and demerit. Therefore, perform action accepting the authority of the knowledge that was previously explained by me. If you follow that instruction, then you will be freed from bondage. The purpose of this great statement is to make Arjuna roll up his sleeves and engage in the activity that is his nature. The meaning of the remaining verses is clear and requires no commentary.

All that has previously been taught about the nature of knowledge (*jñāna*) is once again briefly explained in simple language. Therefore, there is no point in striving to comment on that which has already been commented upon.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥ ६१॥

61. The Lord abides in the hearts of all beings, O Arjuna, causing all of them to revolve by His power as if they were mounted on a machine.

तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां सिद्धिं स्थानं प्राप्स्यसि शाश्वतम्॥ ६२॥

62. Run to Him for shelter with your whole being, O Bhārata. By His grace you will attain the highest peace and the eternal abode.

एष ईश्वरः परमात्मावश्यं शरणत्वेन ग्राह्यः। तत्र ह्यधिष्ठातरि कर्तरि बोद्धरि स्वात्ममये विमृष्टे, न कर्माणि स्थितिभाञ्जि भवन्ति। नहि निशिततरनखरकोटिविदारितसमदकरिकरटगलितमुक्ताफलनिकरपरिकरप्रकाशितप्रतापमहसि सिंहकिशोरके गुहामधितिष्ठति, चपलमनसो विद्रवणमात्रबलशालिनो हिरण-

पोतकाः स्वैरं स्वव्यापारपरिशीलनापटुभावमवलम्बन्ते इति। 'तमेव शरणं गच्छ'- इत्युपक्रम्य 'मत्प्रसादात्'-इति निर्वाहवाक्यमभिदधद्भगवान् परमात्मानमीश्वरं वासुदेवं चैकतया योजयतीति॥ ६२॥

One should seek refuge in God who is the highest reality. Because when one has realized God as the basis of all, the creator of everything, the highest knower, abiding in his own nature and self-reflective consciousness, such a person cannot be dominated by activity.

How can, in the presence of a young lion — whose valiant glory is made manifest by the multitudes of pearls which have fallen down from the temples of elephants in rut which were lifted up by his sharp nails — a baby deer of unsteady mind possessing enough power only to be torn into pieces, move around freely minding its own business? By the statement, "take refuge in him" (*tameva śaraṇam gaccha*), and by the following statement, "by my grace" (*matprasādat*), the Lord brings together the nature of *Parameśvara*, *Īśvara* and *Vāsudeva*.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु॥ ६३॥

63. Thus, this knowledge, more secret than all secrets, has being explained to you by Me. Having reflected on it in its totality, do as you please.

तदेवेदं ज्ञानमुक्तम्। गुह्यात्-वेदान्तादपि गुह्यम्-परमाद्वैतप्रकाशनात्। एतच्चाशेषेण विमृश्येति-तात्पर्यमत्र विचार्येत्यर्थः। तच्च तात्पर्यं यथावसर-मस्माभिः शृङ्ग्राहिकयैव प्रकाशितं यद्यपि, तथापि स्फुटमशेषविमर्शनं प्रदर्श्यते;- उपादेयतमं ह्यदः। नास्मिन्निरूप्यमाणे श्रूयमाणे वा मतिस्तृप्यति॥ ६३॥

गुह्यतमं यदत्र निश्चितम्, तज्ज्ञानमिदानीं शृणु;-इत्याह

The word *guhyāt* indicates that the knowledge taught to Arjuna is more esoteric than *Vedānta* because it shows that highest knowledge in its non-dual form. "Having reflected on it in its totality"

(*vimṛṣyaitadaśeṣena*), the meaning of this statement is that the Lord instructs Arjuna not to think about the literal meaning (of this teaching), but of the essence of it. Although I have already, at various occasions, explained the essence of this teaching, nevertheless I will explain it again clearly and in its entirety. One's mind never tires of this knowledge even if one needs to teach it over and over again.

Now listen again to the nature of that knowledge which is described as the highest secret.

सर्वगुह्यतमं भूयः शृणु मे परमं वचः।
इष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितम्॥ ६४॥

64. Listen again to My highest word, the most sacred of all. You are beloved of Me, therefore, I will tell you what will bring good to you.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥ ६५॥

65. Occupy your mind with Me; be devoted to Me; perform sacrifice to Me; salute Me; and in this way you will come to Me. I promise this to you, for you are dear to Me.

मन्मना भव–इत्यादिना शास्त्रे ब्रह्मार्पण एव सर्वथा प्राधान्यम्–इति निश्चितम्। ब्रह्मार्पणकारिणः शास्त्रमिदमर्थवदित्युक्तम्॥ ६५॥

आह च–

From the statement, "Occupy your mind with Me" (*manmana*) it can be concluded that the most important teaching in this *śāstra* is that one should surrender to the *Brahman*. Therefore, it is said that the *śāstras* become meaningful for only those who surrender to the *Brahman*.

In regard to this point, the Lord further explains:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥ ६६॥

66. Abandoning all other *dharmas*, come to Me alone for shelter. Do not grieve, for I will relieve you from all sins.

सर्वधर्मानिति। यदिदं युद्धकरणे प्रासङ्गिकबन्धुवधादि, तस्य सर्वस्याहं कर्ता–इत्यात्मधर्मतां परित्यज्य–'तथाचार्यादिहननक्रियानिषेधे मम धर्मो भविष्यति'–इति मनसा विहाय। मामेवैकं सर्वकर्तारं परमेश्वरं स्वतन्त्रं शरणं सर्वस्वभावाधिष्ठायकतया व्रज। अत एवाहं सर्वज्ञः सर्वेभ्यः पापेभ्यस्त्वां मोक्षयिष्यामीति। मा शुचः–किंकर्तव्यतामोहं मा गाः॥ ६६॥

Therefore, abandon the thought that you are the doer of all, with regard to the killing of relatives on the battlefield. And also, get rid of the notion that you will gain merit by not killing teachers, etc. Therefore, take refuge in Me who is the creator, *Parameśvara*, and fully independent because I am the basis of all natures, i.e., the duties of the four castes. Therefore, I, who is all knowing, will release you from all sin. Do not grieve (*mā śucaḥ*), that is to say, do not get confused regarding your duty.

इदं ते नातपस्काय नाभक्ताय कदाचन।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति॥ ६७॥

67. Never is this to be spoken by you to one who does not perform austerities, or who has no devotion, or who is not interested in listening, or who speaks ill of Me.

अस्य ज्ञानस्य गोप्यमानत्वं सिद्धिदम्–सर्वजनाविषयत्वात्। तपसा तावत्पापग्रन्थौ विशीर्णे कुशलपरिपाकोन्मुखता भवति। इति पूर्वं तपः, तपसः श्रद्धा जायते। सैवात्र भक्तिः। श्रद्धाप्युपजाता कदाचिन्न प्ररोहति–सौदामनीव क्षणदृष्ट-नष्टत्वात्। ततस्तत्प्ररोहे श्रोतुमिच्छा भवति। इयदपि च कस्यचिदनीश्वरे वस्तुनि शुष्कसांख्यादिज्ञाने भवति। सेश्वरेऽपि वा कस्यचित्फलार्थितया फलमेव प्रधानी-कृत्य भगवन्तं च स्वात्मानं तदुपकरणपात्रीकरणेन न्यक्कृत्य भवेत्। यदुक्तं

'पुरुषश्च कर्मार्थत्वात्' 'कर्माण्यपि फलार्थत्वात्।' (पू. मी. सू.)

इति। एवमुभयथापि भगवत्यसूयैवानादर इत्यर्थः॥ ६७॥

When knowledge is kept secret, only then can it grant perfection. This is because knowledge is not meant for all people.

When the knots of sin are destroyed by austerities (*tapas*) then one becomes prone to gain auspicious results. Therefore, the word 'austerities' (*tapas*) is mentioned first in the verse. Faith is born from austerities. The word 'faith' (*śraddhā*) in this context means devotion (*bhakti*). Even if faith is born it does not necessarily grow. It can easily be destroyed like lightning (is destroyed) as soon as it is seen. However, if it happens that faith grows, then from it the desire to listen (to the esoteric teachings is born). Even at this stage (when the desire to study arises) some engage in study of such dry philosophical systems such as *Sāṁkhya*, which does not recognize the existence of *Īśvara*. Others, on the other hand, (even when engaged in studying systems that recognize the existence of God), by desiring (praying for) small results disregard God. This is because they think of him as being only capable of granting small results. As it is said:

> Man is meant for the sake of performing sacrifices (*karman*), and performance of sacrifices is meant for attaining the results of sacrifices.

In this way, people belonging to both of these groups disregard God.

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥ ६८॥

68. He who teaches this highest secret to My devotees, showing the highest devotion to Me, will undoubtedly come to Me.

भक्तिमिति–एतदेव मयि भक्तिकरणं; यद्भक्तेष्वेतन्निरूपणम्। अभिधास्यति–आभिमुख्येन शास्त्रोक्तप्रक्रियया धास्यति–वितरिष्यति। स मन्मयतामेतीति विधिरेवैष नार्थवादः। एवमन्यत्र॥ ६८॥

Being My devotee includes the teaching of others. One (who is My devotee) should spread among the others this teaching described in the *śāstras*. The Lord's statement, "He becomes identical with Me" is not merely rhetoric but an injunction.

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः।
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥ ६९॥

69. There is none among human beings who does dearer service to Me, neither will there be another dearer to Me in this world.

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥ ७०॥

70. And whoever will study this righteous dialogue between the two of us, by him I will be worshipped through the sacrifice of knowledge; this is My opinion.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।
सोऽपि मुक्तः शुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥ ७१॥

71. And the man who listens to it with faith without sneering, even he, being liberated, will attain the auspicious worlds of those whose deeds are meritorious.

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।
कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय॥ ७२॥

72. O Pārtha, have you heard this with your mind concentrated? O Winner of Wealth, has your confusion caused by ignorance been destroyed?

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव॥ ७३॥

Arjuna said:

73. Destroyed is my confusion, and I have, through your grace, regained memory, O Acyuta. I stand firm with my doubts dispelled. I will act following your instruction.

नष्टो मोहः—इत्यादिना युद्धप्रवृत्तिस्तावदर्जुनस्योत्पन्ना, नतु सम्यग्ब्रह्म-वित्त्वं जातम्—इति सूचयन्भाविनोऽनुगीतार्थस्यावकाशं ददाति ॥ ७३ ॥

The fact that Arjuna used the expression, "destroyed is my confusion" (*naṣṭo mohaḥ*) indicates that the readiness to fight has arisen in his mind. However, he still has not attained the complete knowledge of the *Brahman*. By indicating this, sage Vyāsa leaves the space open for the teachings of *Aṇugītā* [124], which is yet to come.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः।
संवादमिममश्रौषमद्भुतं रोमहर्षणम्॥ ७४ ॥

Sañjaya said:

74. Thus have I heard this wonderful dialogue between Vāsudeva and the great soul Pārtha, which caused my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यतरं महत्।
योगं योगीश्वरात्कृष्णात्साक्षात्कथयतः स्वयम्॥ ७५ ॥

75. I heard this highest secret by the grace of Vyāsa, this yoga taught by Kṛṣṇa, the Lord of Yoga himself.

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम्।
केशवार्जुनयोः पुण्यं हृष्यामि च पुनः पुनः॥ ७६ ॥

76. O King, as I remember again and again this wonderful and meritorious dialogue between Keśava and Arjuna, I rejoice again and again.

---

[124] The *Aṇugītā* is a section of the *Mahābhārata*.

तच्च संस्मृत्य संस्मृत्य रूपमत्युद्भुतं हरेः।
विस्मयो मे महाराज प्रहृष्ये च पुनः पुनः॥ ७७॥

77. And as I remember that most wonderful form of Hari, great is my astonishment, O King, and I rejoice again and again.

यत्र योगीश्वरः कृष्णो यत्र पार्थो धनुर्धरः।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम॥ ७८॥

78. Wherever there is Kṛṣṇa, the Lord of Yoga, and Pārtha, the archer, I think there will surely be fortune, victory, wealth and righteousness.

संजयवचनेन संवादमुपसंहरन्नेतदर्थस्य गाढप्रबन्धक्रमेण निरन्तरचिन्ता-सन्तानोपकृतनैर्यन्तर्यादेव चान्ते सुपरिस्फुटनिर्विकल्पानुभवरूपतामापाद्यमानं स्मरणमात्रमेव परब्रह्मप्रदायकम्-इत्युच्यते। एवं भगवदर्जुनसंवादमात्रस्मरणादेव तत्त्वावाप्त्या श्रीविजयविभूतय इति शिवम्॥ ७८॥

In concluding the dialogue it is stated that the mere remembrance of this dialogue between the Lord and Arjuna grants the experience of the highest *Brahman*. This memory, however, comes as a result of an ordinary thought construct (*vikalpa*) being transformed into the clear experience of a state free from thought (*nirvikalpa*)[125] which comes as a result of continuous practice. Thus, realizing the highest reality by remembering this dialogue, one attains prosperity, victory, and power.

अत्र संग्रहश्लोकः

भङ्क्त्वा ज्ञानविमोहमन्थरमयीं सत्त्वादिभिन्नां धियं
प्राप्य स्वात्मविभूतसुन्दरतया विष्णुं विकल्पातिगम्।
यत्किंचित्स्वरसोद्यदिन्द्रियनिजव्यापारमात्रस्थिते-
र्हेलातः कुरुते तदस्य सकलं संपद्यते शङ्करम्॥ १८॥

---

[125] *Nirvikalpa* is the state free from thought contrasts.

SUMMARY VERSE:

Whatever action might be performed by a yogin — who has freed his mind dominated by the three *guṇas*, which are of the nature of knowledge, confusion and inertia, and who has attained Viṣṇu, who is beyond thought, through the beauty of the realization of his own self — that action is performed effortlessly because he is engaged only in such activities of the sense organs, which arise in him on their own. To such a yogin Śiva is everything.

इति श्रीमहामहेश्वराचार्यवर्यराजानकाभिनवगुप्तपादविरचिते
श्रीमद्भगवद्गीतार्थसंग्रहेऽष्टादशोऽध्यायः ॥ १८ ॥

Concluding Verses

श्रीमान्कात्यायनोऽभूद्वररुचिसदृशः प्रस्फुरद्बोधतृप्त-
स्तद्वंशालङ्कृतो, यः स्थिरमतिरभवत्सौशुकाख्योऽतिविद्वान्।
विप्रः श्री भूतिराजस्तदनु समभवत्तस्य सूनुर्महात्मा
येनामी सर्वलोकास्तमसि निपतिताः प्रोद्धृता भानुनेव॥ १ ॥

1. Once there was the glorious *Kātyāyana* resembling *Vararuci*, who attained fulfillment by means of the ever-pulsating consciousness; whose family was adorned by the great scholar *Sauśuka* of firm intellect. Next in line was born his son brāhmaṇa *Bhūtirāja*, who was a great soul. All these worlds fallen into deep darkness were once again relieved by him, just as the sun relieves the darkness existing in this world.

तच्चरणकमलमधुपो भगवद्गीतार्थसंग्रहं व्यदधात्।
अभिनवगुप्तः सद्द्विजलोटककृतचोदनावशतः॥ २ ॥

2. I, Abhinavagupta, who like a bee have drunk the nectar (of knowledge) at his lotus like feet, have composed this *Gītārthasaṁgraha*, after being inspired to do so by the noble brāhmaṇa *Loṭaka*.

अत इदमयथार्थं वा यथार्थमपि सर्वथा नैव
विदुषामसूयनीयं कृत्यमिदं बान्धवार्थं हि॥ ३ ॥

3. Therefore, this commentary, whether correct or incorrect, does not deserve to be disrespected by scholars because it was written for a friend.

अभिनवरूपा शक्तिस्तद्गुप्तो यो महेश्वरो देवः।
तदुभययामलरूपमभिनवगुप्तं शिवं वन्दे॥ ४॥

4. There is *śakti*, who is ever-fresh consciousness (*Abhinava*), and God *Maheśvara*, the fullness of consciousness (*Gupta*), on which that *śakti* is based. Therefore, I salute that Śiva in the form of union of these two, which is Abhinavagupta.

or:

There is *śakti*, who is ever-new (consciousness) (*Abhinava*), and God *Maheśvara*, who is hidden (*Gupta*) by that *śakti*. Therefore, I salute that Śiva in the form of the union of these two, which is Abhinavagupta.

परिपूर्णोऽयं श्रीमद्भगवद्गीतार्थसंग्रहः। कृतिस्त्रिनयनचरणसरोरुह
चिन्तनलब्धप्रसिद्धेरभिनवगुप्तस्येति शिवम्॥

Bibliography

Annambhaṭṭa. *Tarka-Saṁgraha*. Text with Sanskrit Commentary Dīpikā, ed. by K.C. Mehendale, Varanasi: Bharat-Bharati, 1980.

Arthasaṁgraha of Laugākṣi Bhāskara, The. Translated by A.B. Gajendragadkar and R.D. Karmarkar, Delhi: Motilal Banarsidass, 1984.

Bäumer, Bettina. *Abhinavagupta: Wege Lins Light: Texte des tantrischen Śivaismus aus Kaschmir*, Zurich: Benziger, 1992.

Bhagavadgītārthasaṁgraha by Abhinavagupta. Edited by Lakshmana Raina, Srinagar, 1933.

Bṛhadāraṇyaka Upaniṣad with the Commentary of Śaṅkarācārya, The. English translation by Swami Madhavananda, Calcutta: Advaita Ashrama, 1997.

Chāndogya Upaniṣad with the Commentary of Śaṅkarācārya, The. English translation by Swami Gambhirananda, Calcutta: Advaita Ashrama, 1997.

Dyczkowski, Mark S.G. *The Aphorisms of Śiva. The Śiva Sūtra with Bhāskara's Commentary, the Vārttika*. New York, SUNY, 1992 & Varanasi, Indica Books, 1998.

Hughes, John. *Self Realization in Kashmir Shaivism: The Oral Teachings of Swami Lakshmanjoo*. Delhi: Sri Satguru Publications, 1997.

Īśvarapratyabhijñākārikā by Utpaladeva, with own vṛtti. K.S.T.S. No. 34, ed. by M.S. Kaul, 1921.

—— English translation of the Vimarśinī by K.C. Pandey. In Bhāskari Vol.3, Sarasvati Bhavan Texts. No. 84, Varanasī, 1954.

Kumārila Bhaṭṭa. *Ślokavārttika with the Commentary Nyāya-ratnākara of Śri Pārthasārathi Miśra*, ed. & revised by Ganga Sagar Rai, Varanasi: Ratna Publications, 1993.

Lakshman Joo, Swami. *Kashmir Shaivism: The Secret Supreme.* Delhi: Sri Satguru Publications, 1991.

Laws of Manu, The. English translation with extracts from seven commentaries by G. Buhler, Max Müller's Oriental Series Vol. 25, Delhi: Motilal Banarsidass, 1993.

Mahābhārata, The. Ed. by Vishnu S. Sukthankar, Poona: Bhandarkar Oriental Research Institute, 1927-1966.

Mishra, Kamalakar. *Kashmir Śaivism: The Central Philosophy of Tantrism*. Delhi: Sri Satguru Publications, 1999.

Netratantra with the Commentary Udyota by Kṣemarāja. 2 Vols., Bombay, 1926-39, K.S.T.S. Nos. 46, 61; New ed. by V.V. Dvivedi: *Netratantram (Mṛtyuñjaya-Bhaṭṭārakaḥ)* with Commentary Udyota by Kṣemarāja, Delhi: Parimal Publications, 1985.

Olivelle, Patrick. *The Early Upanishads*. Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1998.

Pandey, K.C. *Abhinavagupta: An Historical and Philosophical Study*. Varanasi: Chowkhamba, 2nd ed., 1963.

Pāṇini. *Aṣṭādhyāyī*. Ed. and translated by Srish Chandra Vasu, Allahabad: 1891, Repr. Delhi: 1988.

Paramārtha Sāra by Abhinavagupta with vivṛti by Yogarāja. K.S.T.S. No. 47, 1916, ed. by J.C. Chatterjee.

Parātriśikā-Vivaraṇa by Abhinavagupta: The Secret of Tantric Mysticism. English translation with notes and exposition by Jaideva Singh. Delhi: Motilal Banarsidass, 1988.

Patañjali. *Vyākaraṇa - Mahābhāṣya: Paspaśāhnika*. English translation, text, introduction and notes by S.D. Joshi and J.A.F. Roodbergen, Pune: University of Poona, 1986.

Pūrva Mīmāṁsā Sūtras of Jaimini, The. (Sacred Books of the Hindus, No. 10); English translation by Ganganath Jha, AMS Press, 1974.

Sharma, Arvind. *The Gītārthasaṁgraha of Abhinavagupta.* Leiden: E.J. Brill, 1982.

Śīvasūtravimarśinī by Kṣemarāja, K.S.T.S. No. 1, 1911; ed. by J.C. Chatterjee.

—— English translation entitled *Śīva Sūtras: The Yoga of Supreme Identity* by Jaideva Singh, Delhi: Motilal Banarsidass, 1979.

Spanda-kārikās: The Divine Creative Pulsation. Translated into English by Jaideva Singh, Delhi: Motilal Banarsidass, 1980.

Śrimadgītārthasaṁgraha by Abhinavagupta. Translation into Hindi by Prabha Devi, Srinagar: Īśvara Āśram, 1987.

Śrimad Bhagavad Gītā Bhāṣya of Śri Śaṅkarācārya. Translated by Dr. A.G. Warrier, Madras: Sri Ramakrishna Math, 1983.

Stavacintāmaṇī by Nārāyaṇa Bhaṭṭa with Commentary by Kṣemarāja. K.S.T.S. No. 10, 1918, ed. by M.R. Shastri.

Tantrāloka by Abhinavagupta with Rajānaka Jayaratha's commentary. 12 vols. Srinagar and Bombay: 1918-1938. K.S.T.S. Nos. 3, 28, 30, 36, 35, 29, 41, 59, 52 and 58; Repr. in 8 vols. Delhi: Motilal Banarsidass, 1987.

—— Translated into Italian, entitled *La Luce delle Sacre Scritture* by R. Gnoli, Torino: Classici Utet, Boringheri. 1972.

—— *Abhinavagupta: La Lumière sur les Tantras, Chapitres 1 à 5 du Tantrāloka.* French translation by Lilian Silburn & André Padoux. Paris, Ed. du Boccard, 1998.

Tantrasāra by Abhinavagupta, ed. by M.S. Kaul, K.S.T.S. No.17, 1918.

—— Translated into Hindi by Pt. Hemendranath Chakravarty, Varanasi: Varanaseya Sanskrit Sansthan, 1986.

Tattva-Kaumudī, The. Vacaspati Miśra's Commentary on the Sāṁkhyākārikā, translated by Ganganath Jha, 3rd ed., Poona: Oriental Book Agency, 1965.

Vijñānabhairava: Divine Consciousness, A Treasury of 112 Types of Yoga. Sanskrit text with English translation by Jaideva Singh, Delhi: Motilal Banarsidass, 1979.

Vijñāna Bhairava: The Practice of Centring Awareness. Commentary by Swami Lakshman Joo. Varanasi, Indica Books, 2002.

Yājñavalkyasmṛti with the Commentary Bālakrīḍā of Viśvarūpāchārya, The, ed. by Mahamahopadhyaya T. Ganapati Sastri, 2nd ed. Delhi: Munshiram Manoharlal, 1982.

Yoga System of Patañjali, The. Translated by J.H. Woods, Harvard Oriental Series. Cambridge: Harvard University Press, 1927.

Yoga Sūtra of Patañjali with the Commentary of Vyāsa. Translated into English by Bangali Baba. Delhi: Motilal Banarsidass, 1996.

Abhinavagupta, undoubtedly the greatest genius of India in the fields of philosophy, aesthetics, poetics, dramaturgy, Tantra and mysticism, is being rediscovered only in the last few decades. Although several scholars, in India and abroad, are engaged in studying his works, it is surprising that there are still few translations available.

Abhinavagupta explains in his commentary that he undertook this work because he felt that his predecessors when commenting on the Bhagavad Gita had not understood its secret or esoteric meanings. With the main purpose to explain these esoteric meanings, Abhinavagupta elaborates the secret doctrine of the purification of the sense organs through the alternation of enjoyment of worldly objects and deep meditation. He claims that the continuous exchange of two contradictory experiences, i.e., gratification of the senses which brings satisfaction and *samadhi* in which sense organs are reduced to one's own *atman*, quickly brings the highest good.

The great merit of the present translation of Abhinavagupta's "summary of the (real and secret) meaning of the Bhagavad Gita" lies in the following: First, it includes the text and translation of the Kashmiri version of the Bhagavad Gita, which in places differs from the one commented upon by Shankara (there are fifteen additional verses, and many verses partially differ from the verses found in other recensions). Besides, it brings out the specific meanings in the context of Kashmir Shaiva philosophy and yoga, without being influenced by Samkhya or Vedanta. The translation and explanatory notes show a deep understanding of Kashmir Shaiva metaphysics and yoga.

The present work will fulfill an important role by presenting a different version of the Bhagavad Gita in the light of Kashmir Shaivism. It will also be inspiring for anyone interested in the practice of the secret yoga of the Gita.

Rs. 395